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CENSUS OF INDIA, 1901.

VOLUME XXIII

KASHMIR.

PART I:
REPORT.

BY

KHAN BAHADUR MUNSHI GHULAM AHMED KHAN,

REVENUE MEMBER, STATE COUNCIL,

AND

SUPERINTENDENT OF CENSUS OPERATIONS, JAMMU AND KASHMIR STATE.

LAHORE:
PRINTED AT THE "CIVIL AND MILITARY GAZETTE" PRESS,
1902.

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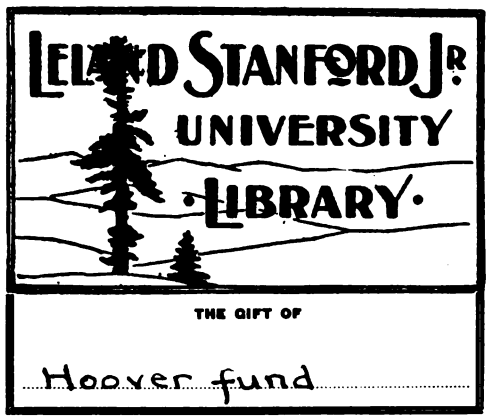
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CONTENTS.

		Pages.
INTRODUCTION	... ...	i—xiv
CHAPTER	I.—Distribution of population, with subsidiary tables ...	1—20
„	II.—Migration, with subsidiary tables	21—30
„	III.—Religion, with subsidiary tables	31—36
„	IV.—Age, sex and civil condition, with subsidiary tables ...	37—47
„	V.—Education, with subsidiary tables	49—60
„	VI.—Languages of the people, with subsidiary tables ...	61—66
„	VII.—Infirmities of the people, with subsidiary tables ...	67—74
„	VIII.—Caste, Tribe and Race	75—95
„	IX.—Occupation, with subsidiary tables	96—109

PREFACE.

The tables prepared from the information collected at the Census of March 1901, will be found in the next volume of this work. This volume contains a report on the results of the census operations. In dealing with the results I have confined myself, as far as possible, to an explanation of the exact value of the statistics, and every here and there, where the data was available or comparison possible, to the changes during the last ten years which they indicate.

This report has been prepared under difficulties as to time and leisure. This is the second year of my service in the State and my attention was already pre-occupied in introducing such reforms in the Revenue administration as seemed most essential. And I must admit that I have not been able to do full justice to the report within the time limited. The statistics were not ready for comment till so late as January and February 1902. Some of them I may add are anxiously awaited even now—the middle of March. The spread of the plague epidemic frightened away the abstractors and the tabulators and resignations began to pour in faster than is generally the case for applications in respect of appointments. I began to apprehend serious results at one time, but strenuous efforts, however, secured once more the despatch of work, and I am glad to say that my work is well nigh finished, and I hope to be able to submit my Report to the Census Commissioner for India no sooner the press have accomplished their part of the duty. Another phase of difficulties incident upon census in a State, *i.e.*, the infinite diversity of the materials to be dealt with, and the infinite ignorance of this description of work on the part of the majority of the machinery employed was not wanting to add to the predicament. The present census has, however, shown us where our chief difficulties lie, and how and why we have not been able to overcome them.

Total want of literary help and material from libraries comes next. The inadaptability of our Civil Officers of the olden type to the nature and exigencies of statistical record is another aspect which may be mentioned. In fact, I may say, Major Kaye, the Settlement Commissioner, somewhere in his note to me remarks that one of the Settlement Officers under him has confounded the statistical history with the history of the place. We may well imagine then, what can be the result in the case of those District Officers who have not come within the influences of the experience gained in training in British India. I do not mean to say that the District Officers rendered me no help; on the contrary, they gave me every possible assistance which they could under the circumstances. I have made free use of the information thus supplied by them and especially in the chapter on castes, tribes and races, which necessarily required a great deal of local knowledge. The report sent in by Pandit Rám Dhan, in his capacity of Wazír Wazárat at Kishtwar, was exceptionally good. I am glad that contiguous as the two territories are, namely British India and the State, my twenty-two years' experience has, as a Revenue Officer there, although perhaps not to the desired extent, yet filled up the deficiency which was likely to be felt for want of experience of this country.

I do not, however, think that the information which I have summed up becomes less worthy of notice or record on these accounts. I may well quote Mr. Ibbetson that "In matters such as are discussed in this Report the next "best thing to having them put rightly is to have them put wrongly if only the "wrongness be an intelligent one; for so we stimulate inquiry and provoke "criticism; and it is only by patient and widespread inquiry and incessant "minute criticism that we can hope to arrive on these subjects at accurate "information and sound generalization." I need not be afraid of criticism, should, in fact, invite it and shall be glad to find the District Officers of the Province "setting to work to correct and supplement the information given "in this Report."

I must apologise for the omission of maps in respect to areas, &c., as in the absence of the whole State being subjected to the Settlement operations, such a thing was impossible and the time, labour, and money spent on preparing the maps for census purposes would not have been worth while.

I have here and again in the Report acknowledged my indebtedness for material other than the figures, and I take the opportunity of thanking those gentlemen now who have kindly assisted me. I applied for assistance to many officers of many Departments and to none in vain ; and it is to the help thus received that whatever merit my report may be found to possess is mainly due. The reports and notes from the Governor of Kashmir, Pandit Manmohan Náth and Diwán Amar Náth, the Governor of Jammu, as well as those from Doctor A. Mitra deserve special mention.

I think I should not omit to express my indebtedness to Díwan Pandit Daya Kishen Kaul, B.A., Private Secretary to His Highness the Mahárája Sáhib Bahádur, for the help he rendered in facilitating the enumeration of the Private Staff of His Highness the Mahárája Sáhib as well as the males and females in attendance at the Inner Deodhi palaces. My warmest thanks are also due to Major J. L. Kaye, the Settlement Commissioner. I am also thankful to Captain A. D. Macpherson, Political Agent, Gilgit, for a full description of marriage ceremonies in Gilgit. In conclusion I may perhaps be allowed to express my thanks to the members of the Census establishment for the assistance which they have afforded and the work they have performed. Since the commencement of the task a year ago, Pandit Ráj Narain, who, besides his legitimate duties, worked as Deputy Superintendent for the abstraction and tabulation office, has earned my fullest approbation, as well as some other clerks of whom I have sent a list to the State Council for consideration and due recognition of their services. Any predilection for hard work which they may have possessed must have doubtless been augmented and fortified by the example of my Personal Assistant Pandit S. Rájbal, B.A., who from first to last proved himself to be not only a thoughtful but most industrious ally; in fact it is in no small measure to his unswerving attention to my orders and directions that much of the matter and information incorporated in the report have been secured.

I must also add that the Pandit is a young man of high abilities and education. He is remarkably intelligent and thoroughly reliable. The State is indebted to him for a good deal of hard work in connection with the Census operations. He deserves every consideration at the hands of the State and I commend his future prospects to the State Council.

If it may not be regarded as a presumption upon my part and an outrage to native etiquette I may be permitted as a servant to ask the Mahárája Sáhib and the Rája Sáhib to graciously accept my heartfelt gratitude for the support and countenance vouchsafed.

GHULAM AHMAD KHAN,

Revenue Member and Census Superintendent,

Jammu and Kashmír State.

INTRODUCTION.

1. The territories of His Highness the Mahárája Sáhib Bahádur of Jammoo and Kashmír, generally known as the *Riasát-i-Kashmír*, comprise of—

1. Jammoo Province.
2. Kashmír Province.
3. Frontier Districts.

2. *Extent and boundaries.*—The State is bounded on the North by some petty hill chiefships and by the Kara Korum mountains; on the East by Chinese Tibet; on the South and West by the Districts of Ráwalpindi, Jhelum, Gujrát and Siálkot in the Punjab, and the Hazára country now a part of the North-West Frontier Provinces. The State of Jammoo and Kashmir covers an area of 80,900 square miles, extending from 32°-17′ to 36°-58′ North latitude and from 73°-26′ to 80°-30′ East longitude, and is in direct political subordination to the Government of India which is represented by a Residency.

3. *Form of Government.*—The administration of the State is conducted through the instrumentality of Governors and Frontier Wazírs: Governors in the Provinces of Jammoo and Kashmír and Wazírs in Frontier Districts. Formerly, the whole of the Frontier was under one Wazír only; necessity for parcelling it out, however, into divisions was perceived on the grounds of establishing an improved machinery of administration, as well as owing to the emergency, realized in respect of maintenance of uninterrupted communication between the different parts of the Districts, which were sometimes closed for months together, on account of heavy snowfalls. On the 12th of April 1901 orders were, therefore, passed to the effect that the Frontier should be split into the two following divisions:—

I. The Ladákh Wazárat, comprising the territory included within the Tahsíls of Leh, Kargil and Skárdu; and the tract known as Zanskár (formerly a part of Tahsíl Kishtwár, Province Jammoo), was also attached to Kargil.

II. The Gilgit Wazárat, comprising the territory included in Gilgit Proper, the Astore Tahsíl and the Niábat at Bunji; and the tract known as Haramush, which formerly constituted a portion of the Skárdu Tahsíl, was also added to the Niábat last named.

4. *Importance.*—These Districts, as a matter of course, command importance on account of their situation on the frontier; the Provinces of Jammoo and Kashmir constitute, strictly speaking, the really important possessions of the State.

5. *Description of the country.*—The country, chiefly mountainous, may, as Drew says, with just the exception of a strip of plain on the South-West, which is continuous with the great level of the Punjab, be said to consist of the following regions:—

1. The regions of the outer hills, or the middle mountains, *i. e.*, Jammoo.
2. Kashmír.

The third and the fourth are on the great watershed range. The third, which may be said to have a semi-Tibetan climate, includes Astore with some parts of Gilgit and Baltistán; and the fourth, which enjoys the pure Tibetan or almost rainless climate, takes in the rest of Gilgit, the greater part of Baltistan, and all Ladákh: with these great variations in level, the climate must of necessity change for every region. These several regions, therefore, are subject to a temperature, ranging from the tropical heat of the Punjab summer, to such a state of

freezing cold, that it retards and renders ineffectual the heat of the sun in its operations of melting the perpetual snow on the mountains.

6. One need not, therefore, be surprised to see people going abroad with very light clothing, if any at all, and attending to their out-door duties in some of the lower inhabited parts of the country; while in the higher, they may be seen shivering even in their warmest vestments, not unusually of sheep-skin. There are places in which people are confined to their fireside for nearly more than half the year. The element of moisture also does not play a small part in giving another variety to the climate. Thus the whole kingdom of Jammoo and Kashmír State is again susceptible of division into the following four degrees of humidity:—

1. The middle mountains of Jammoo, where there is periodical rainfall.
2. Kashmír, where there are no periodical rains, but there is rainfall enough for all crops but rice without need of irrigation.
3. Tracts where no crops can be raised without irrigation, and the hill sides for the most part bare, with some forests on portions of the mountain slopes, such as Astore and some parts of Gilgit and Baltistan.
4. Where no crops can be raised without irrigation, and the country is destitute both of forest and of pasture. This tract is almost rainless, and covers a part of Gilgit and a greater portion of Baltistán.

7. The outer region composed of a series of ridges, with varying elevations of 1,000 to 2,000 feet above the plain, is situate from 2,000 to 3,000 feet above the sea. Then comes a tract of country consisting of numerous other ridges parallel almost to the first; and enclosed between the two is a long narrow valley, the greater part of which is nothing but rugged space, covered partly by low bushes and partly by naked rocks of sandstone.

8. The heights in the "middle mountains" range from 8,000 to 10,000 feet, and are covered with either pasture or forest. Hills in this region, unlike their sisters of the outer region, are not in parallel lines but in ramifications divided by equally diverging valleys. Some of these valleys dip down to as low as 2,500 feet. A great chain of snowy mountains branching off in the direction of South-East and North-West divides the drainage of the Chenáb and the Jhelum rivers from that of the higher branches of the Indus. It is by these branches that the valley or plain of Kashmír is enclosed, the hills of which rise from 14,000 to 15,000 feet high, while the valley itself encompassed by these vast elevations falls down to a level of 5,000 to 6,000. Beyond this great range we find a wild tract of mountainous country, the whole of which is very high; this forms the north-western part of Tibet while Ladákh and Baltistán constitute its minor divisions, inclusive of Gilgit.

NOTE.—In para. 8 of the last Census Report (1891) the great snowy range of mountains described as effecting a division in the watershed of the Chenáb and the Jhelum on the one hand, and the higher branches of the Indus on the other, is said to run South-East to South-West. This is in conflict with the direction given by Drew. As in matters of this description, we can do nothing else but transcribe from standard authorities, on the subject, I am not quite clear how the compiler of the last Census Report has ventured to alter the description of the direction, as given by Drew, namely, south-east to north-west into south-east to south-west. I have examined the map for myself, and advancing no pretensions to be an expert in such matters, am inclined to adopt the description given by Drew, on the principle, that if one is to err at all it is safe to do so on the side of the better authority.

9. The tables give a detail of the divisions and sub-divisions of the Jammoo and Kashmír State as they at present stand, together with the results of the present census. The total population of the Jammoo and Kashmír State now shows an increase of 361,626 souls, or 14·21 per cent. The increase necessarily effected by reason of the introduction of the Railway in a part of the State and the through communication established between Pindi and Kashmír and the out-lying, internal as well as Frontier Districts, in addition, to the enumeration actually held this time in Gilgit, constitute the causes of, and evidently account for, this rise in the number of population. The variation in increase in the different parts of the State is exhibited in Abstracts II, III and IV. In the Jammoo Province there is an increase of 81,764 souls or 5·68 per centum; in Kashmír the amount of increase is still greater, and goes up to so far as 208,353

or 21·95 per centum, whereas in the Frontier Districts the percentage reaches 46·03, *i.e.*, showing an increase of 71,509 persons. The increase in the Frontier Districts seems to be astounding at first sight, but it is, strictly speaking, easily accounted for when we refer to para. 265, page 180, of the last Census Report. The actual enumeration for Gilgit, only took place, for the first time, on this occasion, and there is nothing remarkable to find the population existing there giving us a percentage of 46·03 over the return of the census of 1891. Increase of 5·68 per centum in the Jammoo Province is slight indeed, when compared with the sister Province of Kashmír, which shows an increase of 21·95 per centum. The opening of the Jhelum Valley Road has been a great boon to traders and has led to a large influx of people into the valley. The salubrious climate of the country, not to mention the inherent natural tendency in all populations to increase, according to Malthus, is such that it should, in the words of Mr. Lawrence, double the population of Kashmír every ten years. The increase of 7,483 persons or ·26 per centum is for one thing attributable to the fact that provisional totals not having been received in time from certain far off and hilly tracts, preliminary figures had to be accepted. It was not, of course, free from mistakes, subsequently detected while worked out.

TOTALS, 1901.						VARIATION.	
FIRST TOTALS.			FINAL.			Number.	Percentage.
Persons.	Males.	Females.	Persons.	Males.	Females.		
2,898,095	1,536,428	1,361,667	2,905,578	1,542,057	1,363,521	+7,483	+·26

A SHORT ACCOUNT OF THE CENSUS OPERATIONS.

10. *A brief description of the Census Operations.*—The Census Report for 1891 says that "no previous census appears to have been taken, the enumeration of 1873 being far from reliable." Strictly speaking, therefore, this constitutes the second census in the State. I believe, it will not be regarded as a reflection on the last Census Report, if I were to add here, that the present enumeration is necessarily more accurate than either of those which have preceded it, because what I say is founded on my personal experience of the manner in which the different offices in the State are worked. This much, at least, is certain that the directions issued from time to time, and the constant inspection, exercised by means of inspectors appointed for the purpose, and by my Personal Assistant, as well as subsequently by myself, tended to bring about much greater minuteness of detail on the present occasion. As an instance I may remark, that sometimes I found, to my regret, that enumerators had, instead of enumerating on their own account, satisfied themselves simply by enquiring from the heads of the families, how many children, youths and adults, of each sex, were sleeping under their roof, and the numbers only, thus ascertained, were entered in the appropriate columns.

11. *Scheme of Operations.*—The scheme of operations followed in the present census, in pursuance of the Code issued by the Census Commissioner for India, may briefly be summarised as follows:—

(*a*) Division of the country into blocks or units of enumeration;

(*b*) Preparation of list, of houses and families, and the numbering of houses;

(*c*) Preparation of a preliminary record of the population, by an agency previously selected and told off for the purpose.

(*d*) The Census itself;

(*e*) And finally, abstraction, tabulation, and compilation of tables, respectively.

12. The various operations are discussed at length in their proper places, and it will be sufficient to give here such a general outline of the method of enumeration, as may enable the reader to understand how the results of the present census, to be discussed hereafter, have been arrived at.

13. *Division of country into blocks.*—The first thing done was to split up the whole country into blocks of such a size that a single enumerator could, on the census night, conveniently go over the whole block within the time limited. In the hilly tracts, where houses are scattered over a large area, the number of houses, for the blocks, was fixed at a smaller figure than what was prescribed; in such places it was considered expedient to allot to each enumerator so many of the small scattered hamlets and isolated homesteads only as he was able to deal with.

14. *Numbering the houses.*—The next step was to make rough sketch maps of blocks in towns and villages, showing the position of the various houses and homesteads therein, as also the route which the enumerator was required to follow on the census night, and to paint upon the walls of the houses the serial numbers of the houses in the block. The serial number was continuous for the whole of the ward, although it consisted of several blocks. In the towns of Jammoo and Srínagar special arrangements were made, and the numbers painted, in white, on black varnished tins, were nailed on to the doors or such other conspicuous places as could be easily perceptible on the census night.

15. *Definition of a house.*—It is quite impossible to describe the difficulties experienced in defining a "house," as used for the purposes of census. In hills and in plains, where a peasant lives with his family occupying a house or a hut built among his fields or alongside his well or in one of a small group of such separate houses, which lie close together and constitute a hamlet, the matter is simple enough. But more than common sense is required, in determining a "house" where buildings are entered in by one, two or more gates, leading into main streets, which do not communicate with each other. There may be found certain enclosures or large compounds, round each of which are ranged *kothas* or buildings respectively occupied by one to a dozen families closely related to each other. In towns, it becomes the more so, where one spacious and commodious building, opening on to a common courtyard, is often converted into poorer quarters by the admission of tenants with varying durations of tenure. Moreover, it not unfrequently happens that a whole section of the community sometimes inhabits a ward accessible, by only one gateway, consisting of a confused mass of houses, yards and interior courtyards intermingled in a most puzzling manner.

16. Instructions, therefore, as explanatory as possible, were issued on the subject to the enumerators. These instructions are given at full length in their proper place.

17. *Record of Preliminary Enumeration by means of a selected agency.*—Meanwhile the different responsible officers of the State were called upon to select agency for the actual enumeration, which had also to attend to the preliminary work, described above. The State Council had already invited the attention of the heads of all the Departments in the State to co-operate with the Superintendent of Census Operations for the State. The one thing needful was to find men of sufficient intelligence to understand what was to be done and recorded, of sufficient education to record it, and in sufficient numbers to cope with the task of counting the whole of the population in a single night. Herein, as premised before, lay the one great difficulty of the Census Operations. In the summer capital of the State it was, comparatively speaking, plain sailing. In the Province of Kashmír, however, where the Pandits know their 3rs, no difficulty on this score, was at all expected to arise and it was not only disappointing but almost disgusting to receive, at one time, a report from the local authorities, that the requisite number of hands was not forthcoming In District Muzaffarabad of the Kashmír Province paid agency had to be employed for the purpose. All the State servants, therefore, in any measure, under the District Officers, together with many lent by other Departments, were called upon to assist. When, in countries, which are advanced in culture and civilization; where men are awake to a sense of their duty towards their superiors, towards their fellow creatures as fellow-workers, petty feelings in this world are not altogether a thing of the past; it is easy enough to imagine, that within the course of my census experience, it not unfrequently

happened, that a favourite police officer here, a responsible forest incumbent there, or, for the matter of that in the Revenue Department even, a pet patwári would sometimes, on the call for help in the operations, by responsible local authorities, resent and prove refractory, and raise futile objections in one case and technical in the other. It is not to be inferred from the foregoing remarks, that the heads of any Department were in the least inclined to countenance the attitude assumed by their subordinates, inasmuch as, whenever the matter was brought to their notice, the recalcitrant offender was invariably brought to a sense of his duty and never spared.

18. Raises of cities, members of municipal boards, rural notables, zaildárs and the like, constituted the ranks of the superior agency, while village headmen, literate shop-keepers, priests, Pandits, Maulvis and small land owners, as well as students from schools, helped in the enumeration. Of the above named agency some rendered assistance to the authorities either through hope or fear, but some, I am pleased to remark, took a genuine interest in the work and looked upon the whole proceeding as a solemn function, in which they thought it to be a privilege to assist; learning all the directions by rote like a parrot, so much so, that sometimes even the least hint of a word to them would make them reproduce the whole passage, whereas a sensible question on the same quotation was sure to confound their best intellect, and failed to elicit the desired answer. Such class of people took the greatest pride in their temporary association in the affairs of the State.

19. Such material, however, as was available had to be made the best use of, and a good many persons who had the requisite qualifications, and many who had not, were pressed into the service. As a rule, the enumerators were chosen, as far as possible, from among the residents of the area to be enumerated; but in cases where no capable man was forthcoming, arrangements had to be made from the neighbouring towns or villages according to circumstances.

20. *Preliminary Records.*—Having sketched out the work for them, selected the agency, and practically trained the same; the officers in charge began, after the advent of the New year (1901), the preparation of the preliminary records, which were, after certain corrections due to subsequent births, deaths, and movements of the people, to represent the results of the census night as the outcome of the whole operations. The village population is comparatively a stationary one, and the alterations made in the entries on the census night were comparatively few. It was made and corrected at leisure, during the month of February 1901, and during the greater part of that month, the staff set apart for the Census Operations, was busily employed; the enumerators going round their blocks from house to house, putting down the required particulars from each person; and the superior officers riding from village to village and from block to block, inspecting, examining, checking and correcting throughout their respective charges. In certain far off and remote areas of the State, these enumerations were conducted so early as December 1900. The attainment of a really accurate record depends not only upon intelligence, but also on the exercise of tact, patience and perseverance. Allowance, however, under all circumstances, will have to be made for want of due intelligence in the enumerators, and the illegibility of their hand-writing; and it is, therefore, not to be wondered at, that in a great many instances, the record was practically prepared by a supervisor or a patwári, rather than by the enumerator himself. In cases where supervisors also were not above the common run of the enumerators, a patwári had to attend to the records made by the supervisor.

21. There is no doubt about it that the position of the initial recording scribe sometimes became very awkward, where the answers to the questions seemed to conflict with his own preconceived theories. In cases like this, he was directed not to give scope to his notions or use his discretion; though at the same time, it was very difficult to take the statements of the people interrogated, at their own words. Thus where a tottering old man would represent himself to be a young man of 30 or 35, and especially when the same old man would increase or decrease the number of years to an indefinite amount, each

time he was questioned on the subject, and would in the end, when pressed to form, as best as he could, an exact calculation of his age, give up the attempt at variation and commend to the enumerator his venerable grey-beard and thin spare body, to form the idea of his age for himself. Likewise, where a well-known Arora returned himself to be a Khatri, his statement was rejected and his true caste entered in the schedules, and where again a Muhammadan Sheikh traced his descent from a Sayad and wanted to establish himself as such his word was directed to be given little credence to, by the counting enumerator. So again, where a Kalál proclaimed himself to be other than what he really was, his word was not to be relied upon; all the same, it was clearly impressed upon the enumerators that just as they were not to introduce their own notions in the conduct of the Census Operations no less were they to misconstrue appearances or representations made to them, for it would be quite unsafe to suppose that a shop-keeper, merely because he sells wine on the premises, must be telling an untruth when he returns himself a Khatri or Banya which, for all that one knew, he might in reality be.

22. My duties in connection with the Revenue Department left me little time to devote myself wholly and solely to census work and inspection tours. I, therefore, asked my Personal Assistant to devote the major portion of his time in making inspections, and the errors which have been detected by him, have consequently been numerous. I, too, was not unmindful of the work, and when out in camp, it was not unoften that I made a round in a village or ward so late as nine or ten on a December night, to check the entries made by the enumerators, while the hour and body courted rest after a day's long ride and disposal of the revenue work at the halting station.

23. About a week before the 1st of March 1901, supervisors and charge superintendents visited their blocks to assure themselves that all the enumerators were at their posts, with their records completely checked; and to issue some supplementary instructions necessary for the census night.

24. On the 14th of February 1901, proclamations in the vernacular were issued to the people, asking them to remain at their houses after nightfall on the 1st of March 1901, and to keep awake with lights in their houses till the enumerator had visited them. The city of Jammoo, head-quarters of the Census Superintendent of the State, presented quite a scene that night; the activity and the bustle that prevailed throughout the capital would not have allowed that night to be distinguished from the day had it not been for the infallible signs of moonlight and torches.

25. People were found keeping up and amusing themselves in various ways waiting the arrival of the enumerator. Checking agency was as complete and sufficient as was possible under the circumstances. The heads of all the Departments might have been seen making rounds in order to exercise a thorough and complete check Enumerators read out to the heads of the families all the entires in the schedules, struck off such persons as had died or gone away, made new entries for additions to the family in the shape of visitors or births since the preliminary enumeration, and then passed on to the next house. Special arrangements had, in consultation with the North-Western Railway authorities, been previously made for counting passengers in the trains. Due arrangements had likewise been made for the submission of the provisional totals to the Census Commissioner for India to whom the names of responsible District Officers had duly been telegraphed.

26. *Attitude of the people.*—The attitude of the people in connection with the operations was not in the main other than what could be desired. It was cheerful and admirable throughout Occasionally an ill-tempered old woman or a coughing old man or a peevish shop keeper would resent the questions put by the enumerator. Saving such exceptions, the feelings of the people towards the census were not obnoxious. Although the majority of the people remembered the previous census to have passed away without any evil effects following its heels, yet here and there it was not held to be unconnected with some exactions or imposts. As a general rule, however, people looked on with

indifference. Strictly speaking, my opinion in the matter is, that if there was any misconception, it was due to mischief-mongers who raised false alarms in order to enjoy the fun. For instance, in the District of Jasrota, it formed the subject of general talk that census was invariably followed by loss of life. In another district, Udhampur, census was identified by the Gujars (cowherds) with their yearly enumeration of live-stock and the Government, it was held by them, instituted all this elaborate calculation to take stock of the population which it was domineering over. In Ladákh, the Frontier District, the nature of the people and position of their country added another variety to this topic in attributing to the Government of India a desire to make an inroad upon Lasa, and was recording sex and age to increase the numerical strength of its armies should occasion arise to give effect to the invasion under comtemplation. In the hilly tract of Tahsíl Rámban, District Udhampur, an invidious shape was assumed by the report that young ladies of prepossessing appearance and fascinating manners were in requisition, under orders, for exportation to Europe on the occasion of the celebration of the ensuing coronation. *Mirabile dictu* with a view to frustrate the possibility of such a contingency, these apprehensions were practically translated into action, and before the authorities could well be asked to relieve the people of this groundless and base anxiety, not less than 109 marriages had been celebrated within a very short time. The number given above, strangely enough, includes girls not only of a marriageable age, but those also who can hardly be said to have passed the state of infancy. Girls of two to nine are shown as included in the number—the marriageable portion (ranging from 10 to 20 years of age) being only 40. Of 20 there was only one, of 15 six, while the rest were below that age.

27. Nor was there wanting a display of extraordinary genius on the part of the enumerator in connection with certain entries. In Jammoo a woman was returned a pleader, and another was reported to be a military servant. Another, a minute and a critical enumerator, returned a male member of the population to be a "State servant praying for the welfare of the cattle." ملازم سرکاری دعا گوے مال مویشي Similarly, another enumerator in Tahsíl Riási, Udhampur District, attempted to justify himself in treating a *kotha* as an inhabited house, because there were two buffaloes in it.

28. There is no doubt that the people were a trifle bored by the whole thing, more especially by the frequent repetitions and attestations of the original entries, but with few exceptions here and there they had little objection to giving all the information asked for; and occasionally, perhaps, the occupation of the women were withheld or misrepresented; but as a general rule the people regarded the whole business as an administrative freak.

29. *Abstraction, tabulation and compilation.*—The operations subsequent to the actual enumeration consisted in abstracting, tabulating, classifying the entries and compiling the results. The system being rather an elaborate one required not only energy, but constant application to work as well. The new method of sorting slips was found to be more convenient than the old one in which the process has hitherto been conducted in the various foregoing operations.

30. *Description of slips used.*—Slips of four kinds were used, each kind indicated a separate religion by the shade of its colour. Slips of brown, half-bleached, red and green denoted Muhammadans, Hindus, Sikhs and others, respectively. In addition to this, six symbols were also used expressive of the civil condition of the people enumerated as below:

Civil condition.	*Male.*	*Female.*
1. Unmarried.		
2. Married.		
3. Widowed.		

On each slip was shown :—

In the first line, the thána or the given unit for abstraction.

In the second line the upper fraction denotes the number of the book abstracted from, and the fraction below, the number of the individual enumerated.

In the third line the religion with its sub-head, if any.

The fourth line shows the age and the civil condition as indicated by the above symbols.

Caste, tribe or race is given in the fifth line.

The main occupations of the actual workers are shown in the sixth line.

Subsidiary occupations are shown in the seventh line.

Eighth line shows the means of the subsistence of dependants.

The ninth line is meant for birth place.

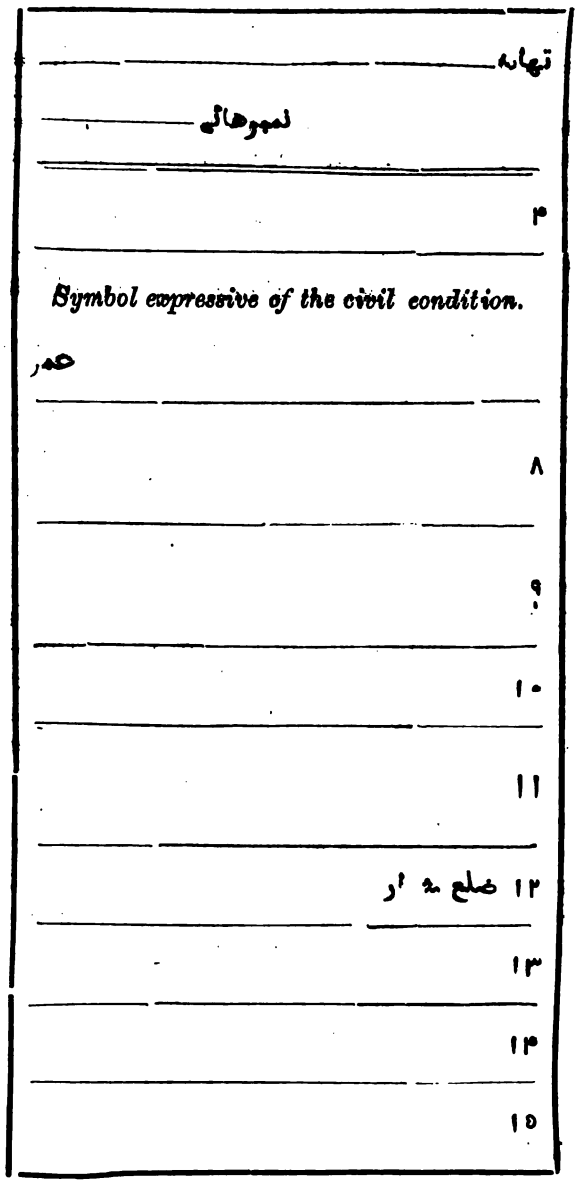
Language is shown in the tenth line.

Literacy in languages, other than English, is put down in line eleventh.

In the twelfth literacy in English alone is given.

31. Infirmities had to be abstracted direct from the books.

32. The slips used were of a uniform size of $6'' \times 2\frac{1}{2}''$; the full size is given below :—



The numerical figures borne on the slip represent the columns of the schedules in the enumerator's book.

33. *Sorting the Slips.*—Sorting had next to be attended to, and it was done by each village or ward; first for each religion and then for each religion by sect and civil condition.

34. When all the books pertaining to a given unit for tabulation had been so abstracted and sorted, a general register of the unit thus abstracted dealing with the details described above in the form of a book was then prepared. This register formed the basis on which the tabulating establishment proceeded to sort and re-sort the slips for the particular area dealt with in the register, by each religion, caste, tribe or race and other information required for the purposes of tabulation.

35. *Rate of progress and degree of accuracy.*—The introduction of the slip system when worked by a sensible staff can rightly claim superiority over the old one, which was lengthy and tedious. Under the old system an abstractor was obliged to spread out before him the books relating to a village or ward, sorting and re-sorting the entries from them according to the desired information by means of tick marks. The space occupied by the books, thus spread out, was of necessity so large that he had, in order to ensure accuracy, to go round and shift his position constantly, to satisfy himself that he had not been a victim to his vision due to the inordinate extent over which his volumes ranged. Under the present *regime* a circular space, and that not more than nearly $1\frac{1}{2}$ square yard, is all that is wanted for one to pile up the separate slips one over the other about him, so as to enable him to pick up the right slip when required. It is easy enough, therefore, to perceive that a system which is equally commendable as occupying smaller area as involving less waste of time and trouble could not be otherwise than less expensive too.

36. *Error easy of detection.*—The one great feature about this system, in which it claims ascendency over the old one, consists in the facility and promptness with which cooking and fudging can be detected.

37. *Cost of the Census.*—The operations threw a great deal of extra labour upon a staff, which was, at least, in certain cases already overworked, without any hope of additional remuneration, as they took men away from their regular duties which naturally fell into arrears, and had to be cleared off afterwards, thus temporarily disturbing the whole routine of district administration. But these operations were exceptional in their nature, the Government of India attached great importance to their being carried out thoroughly and successfully. The whole body, therefore, actuated by a sense of duty put off for the time being all such unimportant work as could be slighted for a time with safety; applied themselves to the census work with will and enthusiasm, and strained every nerve to ensure a satisfactory result so far as I can judge.

38. The total expenditure on the census operations as estimated and provided for in budget amounted to Rs. 42,138, or, in other words, it exceeds the amount incurred on the occasion of the last census by Rs. 16,484-10-6. The excess, in my opinion, is to be ascribed to the fact that owing to the necessity of issuing systematic and methodic instructions, received from time to time from the Census Commissioner for India, regular staff constituting the Direction Office was maintained as such, previous to the night of the enumeration: apparently this part of the work, though probably not quite so elaborate as on the present occasion, must inevitably have been attended to by some hands in the previous Census Operations, though not specifically mentioned anywhere in the last Census Report. Out of the total sum thus allotted for the purpose, the following items were disbursed in connection with this part of the operations as detailed below: —

		Rs.	a.	p.
1.	Pay and allowances of officers and establishment ...	6,139	1	6
2.	Travelling allowances ditto ...	744	9	0
3.	Enumerators	58	5	4
4.	Printing, Contingent and Stationery charges	9,517	0	8
5.	Postage	300	1	0
	Total	16,759	1	6

As to the remaining sum, no details can just now be attempted, as the work subsequent to the census night is still going on, and can by no means be said to have been completed. Advantage will be taken to give a detail in respect thereof later on in the administrative part of the Report. The total cost of the census, therefore, comes up to Rs. 14 per thousand as against Rs. 10 per thousand of the last census as returning 2,905,578 population against the population 2,543,952 returned in 1891. The increase of Rs. 4 per thousand might appear striking in proportion to the increase in population, but having regard to the fact that the operations on the present occasion are admittedly more authentic and the data derived therefrom more reliable, it cannot be considered anything extraordinary. Efficiency and accuracy cannot be attained without adequate outlay. In pursuance with the suggestions received from the Census Commissioner for India, the administrative part of the report is to be taken in hand on the completion of, and subsequent to the printing of, the Imperial Report. I quite contemplate that a supplementary sum of some ten or fifteen thousand rupees will have to be provided for yet, to meet the expenses incident thereto, as well as in connection with the printing of all the reports, not to mention the amount of the rewards to be bestowed upon officials and others who have served during the recent operations, and a list of whose names is still awaited.

39. *Results of the Census accuracy and value.*—Without pretending to question the accuracy of the census operations conducted in the year 1891 in respect of its actual enumeration, I would venture to remark that the care and precision with which the operations have been carried out on the present occasion, leave little room for doubt in the opinion of those best able to judge that it has been wonderfully exact. It is quite natural that this census should, with the gain of experience during the last decade, coupled with improvements introduced in working the operations, be, if anything, more accurate than the previous census of 1891. Some of the officers who have served in both, assure me that the accuracy attained on this occasion was decidedly greater than in 1891.

40. There were, of course, as there must always be, errors of omission and commission here and there ; but in no case which came to notice were they allowed to go uncorrected. The accuracy as regards numbers, sex and civil condition is, of course, greater than that of those regarding religion, caste and other particulars required to be recorded. The District Officers tested the records most carefully and in an exhaustive manner. It was a judicious arrangement not to ask the names of the females and to put down only *aurat*, woman, in its appropriate column, where the party interrogated demurred in mentioning the names of the females of his household. The people had no motive left, therefore, to conceal the number of women living in, or with, the family. As regards the other entries, in the schedules, they may be said to be as correct as is possible, under the circumstances and a discussion at length will be found in the chapters on the subjects.

41. Although in the present instance advantage was taken of Rái Bahádur Pandit Bhág Rám's suggestion (*vide* para. 292 of the last Census Report), of placing in the highest revenue authority the final control of the Census Operations, I may be allowed to add here, that it would have been far better if a practical shape had also been given to his other suggestion, *viz.*, relieving the Census Superintendent and the Provincial Superintendents of all other official duties. In other words, what is meant is that in future it would be desirable that the operations be put under the charge and control of officers who can devote the whole of their time to this work, and have nothing else to divert their attention : though I cannot refrain from remarking that the centring of the final control in the highest authority in the administration, is not without its advantages, administrative and otherwise.

TOTALS SHOWING VARIATION IN POPULATION SINCE 1891 AND PERCENTAGE OF VARIATION.

Natural Division.	Province and Cities.	Population, 1901.			Population, 1891.			Variation 1891 to 1901; Increase (+) or Decrease (—).		Remarks.
		Persons.	Males.	Females.	Persons.	Males.	Females.	Number.	Percentage.	
1	2	3	4	5	6	7	8	9	10	11
	Total of Jammu and Kashmír State ...	2,905,578	1,542,057	1,363,521	2,543,952	1,353,229	1,190,723	+361,626	+14·21	
HIMALAYAS AND SUB-HIMALAYA WEST.	Jammu Province	1,521,307	807,792	713,515	1,439,543	770,241	669,302	+81,764	+5·68	
	Kashmír Province	1,157,394	616,887	540,507	949,041	502,345	446,696	+208,353	+21·95	
	Frontier Districts	226,877	117,378	109,499	155,368	80,643	74,725	+71,509	+46·02	
	Jammu City	36,130	22,221	13,909	34,542	22,545	11,997	+1,588	+4·60	
	Srínagar City	122,618	65,542	57,076	118,960	62,720	56,240	+3,658	+3·08	

ABSTRACT II.—(Jammu and Kashmir State).

JAMMU PROVINCE.

TOTALS SHOWING VARIATION IN POPULATION SINCE 1891 AND PERCENTAGE OF VARIATION.

Natural Division.	Province.	Administerial Divisions. Wazarat or District.	Tahsíls.	Population, 1901. Persons.	Males.	Females.	Population, 1891. Persons.	Males.	Females.	Variation 1881-91; Increase (+) or Decrease (—). Number.	Percentage.	Variation 1891-1901; Increase (+) or Decrease (—). Number.	Percentage.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HIMALAYAS AND SUB-HIMALAYA, WEST.	Jammu.		Total Jammu Province including Jagirs.	1,521,307	807,792	713,515	1,439,543	770,241	669,302	...	...	+81,764	+5·68	
			Grand Total of Jagirs ...	338,799	178,179	160,620	301,041	158,720	142,321	...	...	+37,758	+12·54	
			Total Khas ...	344,018	185,722	158,296	307,970	169,413	138,557	...	.	+36,048	+11·7	
		Khas.	Jammu Khás including city	127,924	71,862	56,062	103,295	60,104	43,191	...	...	..	...	
			Sri Ranbír Singhpura	78,856	41,066	37,790	73,772	39,287	34,485	...	..	..	...	
			Akhnur	73,583	39,256	34,327	68,385	36,514	31,871	...	...	...	...	Transferred from late Riási Wazárat.
			Sámba	63,655	33,538	30,117	62,518	33,508	29,010	...	...	...	...	
			Total Udhampur ...	284,048	151,425	132,623	323,515	172,421	151,094	...	...	—39,467	—12·2	
		Udhampur.	Udhampur	66,439	36,544	29,895	63,884	34,350	29,534	...	...	...	...	
			Chanahni	...	...	...	...	...	..	...	...	...	...	Since made a Jágír, and as such, all information about it has been included in figures for Udhampur.
			Riási	64,909	34,731	30,178	65,256	34,891	30,365	...	...	...	...	Riási Wazárat abolished and Riási Tahsíl amalgamated with Udampur District.
			Rámban	60,002	31,539	28,463	45,574	24,798	20,776	...	...	...	...	
			Parat	...	...	...	57,726	30,558	27,168	...	...	...	...	Abolished and its villages amalgamated with adjacent Tahsíls.
			Rámnagar	46,559	24,392	22,167	49,826	25,880	23,946	...	...	...	...	
			Kishtwár	36,282	19,113	17,169	31,679	16,939	14,740	...	..	...	...	
			Paddar Jaskar	9,857	5,106	4,751	9,570	5,005	4,565	...	...	...	...	
			Total Bhimbar ...	400,229	210,075	190,154	355,499	188,253	167,246	...	...	+44,730	+12·58	
		Bhimbar.	Bhimbar	67,418	35,187	32,231	70,756	37,807	32,949	...	...	...	...	
			Mírpur	84,515	42,259	42,256	88,384	45,678	42,706	...	..	...	...	
			Kotli	72,822	38,927	33,895	71,788	38,176	33,612	...	...	...	...	
			Nowshera	93,204	49,356	43,848	71,344	37,877	33,467	...	...	...	...	
			Rámpur Rajouri	82,270	44,346	37,924	53,227	28,715	24,512	...	...	...	...	
			Total Jasrota ...	154,213	82,391	71,822	151,518	81,434	70,084	...	...	+2,695	+1·78	
		Jasrota.	Kathua	42,822	23,888	18,934	39,125	22,227	17,198	...	...	...	...	
			Jasmírgarh	42,364	22,479	19,885	41,956	22,490	19,466	...	...	...	...	
			Basohli	69,027	36,024	33,003	70,137	36,717	33,420	...	..	...	...	
			Total Bhadarwah ...	34,311	17,500	16,811	32,433	16,775	15,658	..	...	+1,878	+5·79	
		Bhadarwah.	Nagar Khás	34,311	17,500	16,811	17,099	8,744	8,355	...	...	...	...	Tahsíl arrangements done away with.
			Palesah				15,334	8,631	7,303					
			Total Punch ...	304,488	160,679	143,809	268,608	141,945	126,663	...	...	+35,880	+13·36	
		ch.	Haveli	83,239	44,869	38,370	71,880	38,846	33,034	...	...	...	...	
			Mandar	71,241	37,955	33,286	65,023	34,922	30,101	...	...	...	...	

KASHMIR PROVINCE.

TOTALS SHOWING VARIATION IN POPULATION SINCE 1891 AND PERCENTAGE OF VARIATION

Natural Division.	Province.	Administerial Division. Wazárat or District.	Tahsíl.	Population, 1901. Persons.	Males.	Females.	Population, 1891. Persons.	Males.	Females.	Variation 1881-91; Increase (+) or Decrease (−). Number.	Percentage.	Variation 1891-1901; Increase (+) or Decrease (−). Number.	Percentage.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HIMALAYAS AND SUB-HIMALAYA, WEST.	Kashmir.		Total Kashmir Province ...	1,157,394	616,887	540,507	949,041	502,345	446,696	...	...	+208,353	+21·95	
			Total Srinagar ...	989,196	526,158	463,038	814,241	429,664	384,777	...	...	+174,955	+21·49	
		Srínagar.	Khás, including city	146,744	78,192	68,552	146,267	77,369	68,898					
			Charat	...	...	...	38,661	20,444	18,217	...	...	...	...	Abolished.
			Lál Phak...	53,031	27,983	25,048	42,044	22,180	19,864					
			Nagam	104,840	55,832	49,008	48,524	25,705	22,819					
			Awántipora	65,315	34,829	30,486	37,880	20,213	17,667					
			Haripur	105,706	56,099	49,607	40,169	20,923	19,246					
			Sri Partáb Singhpura	91,641	48,486	43,155	38,453	20,021	18,432					
			Shopián	...	...	...	41,123	21,452	19,671	...	...	...	...	Do.
			Sopur	51,998	27,597	24,401	51,990	27,314	24,676					
			Pattan	107,668	57,261	50,407	94,186	49,673	44,513					
			Sir Ranbír Singhpura	76,799	40,771	36,028	53,793	28,298	25,495					
			Chob Chakal	...	...	...	10,454	5,524	4,930	...	...	...	...	Do.
			Anant Nág	63,604	34,121	29,483	43,069	22,975	20,094					
			Utter Máchhipura	104,169	55,528	48,641	56,890	30,064	26,826					
			Dachanpara	..	...	...	46,404	24,477	21,927	...	...	...	...	Do.
		Jágír	Jágír of Rája Sir Amar Singh ...	17,681	9,459	8,222	14,470	7,664	6,806					
		Jágír	,, of late Rája Sir Rám Singh ..	...	...	...	9,864	5,168	4,696	...	...	...	...	Resumed by State.
			Total Muzaffarabad ..	168,193	90,729	77,469	134,800	72,881	61,919	...	...	+33,398	+24·78	
		Muzaffarabad.	Karnah	35,628	18,837	16,791	29,343	15,481	13,861					
			Muzaffarabad	82,542	44,906	37,636	51,491	28,379	23,112					
			Uri	50,028	26,986	23,042	53,967	29,021	24,946					

ABSTRACT IV.—(Jammu and Kashmir State).

FRONTIER DISTRICTS.

TOTAL SHOWING VARIATION IN POPULATION SINCE 1891 AND PERCENTAGE OF VARIATION.

Natural Division.	Province.	Administerial Division.		Population, 1901.			Population, 1891.			Variation 1881 to 1891; Increase (+) or Decrease (−).		Variation 1891 to 1901; Increase (+) or Decrease (−).		Remarks.
		Wazárat or District.	Tahsíls.	Persons.	Males.	Females.	Persons.	Males.	Females.	Number.	Per-centage.	Number.	Per-centage.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HIMALAYAS AND SUB-HIMALAYA, WEST.	Frontier Districts.		Total ...	226,877	117,378	109,499	155,368	80,643	74,725	...	...	+71,509	+46·02	
		Ladákh	Ladákh	31,620	15,905	15,715	28,274	14,350	13,924	...	..	+3,346	+11·83	
		Ladákh	Skárdu	134,372	67,695	66,677	110,325	56,098	54,227	...	...	+24,047	+21·79	
		Gilgit	Gilgit	60,885	33,778	27,107	16,769	10,195	6,574	...	...	+44,116	+263·08	

CENSUS REPORT

OF

JAMMU AND KASHMIR STATE, 1901.

CHAPTER—I. DISTRIBUTION OF POPULATION.

1. **Natural Divisions.**—According to the scheme of natural divisions prepared under the orders of His Excellency the Viceroy, and annexed to the 11th Note on Census Reports by the Census Commissioner for India, the State of Jammu and Kashmír falls under Himalayas and Sub-Himalaya West Division. The State embraced in the Division comprises of the Jammu Province, the Province of Kashmír, and the whole of the Frontier Districts lying on the north-eastern, northern, and north-western outskirts of the dominions of His Highness the Mahárája Sáhib.

2. **Jammu Province.**—The Province of Jammu shows a population of 1,521,307 souls returned in the recent census of 1901, against 1,439,543 souls in 1891. This shows an increase of 81,764 souls, or 5·68 per cent.

3. The Province of Jammu consists of the following four districts :—

1. Jammu.
2. Udhampur.
3. Jasrota.
4. Bhimber.

4. Of these four Jammu is the only district which has been the field of and undergone the Settlement operations. Of the other three Udhampur is quite a stranger to these operations as yet ; parts of Jasrota and Bhimber having, however, been brought under settlement.

5. **Boundary.**—The district of Jammu is, on the north, separated from that of Udhampur and Bhimber by means of Karahi Dhár and Kali Dhár ; on the south it is contiguous to Siálkot in the Punjab ; the district of Jasrota lies to its east and on the west it is bounded by the Tawi, and Manawer a part of the Bhimber District. Total area covered by this district is 1,159 square miles with a population of 344,018 in 1901 against 307,970 of 1891, or an excess of 36,048 souls representing 11·7 per cent. The above figures are inclusive of the population of Jammu City which aggregate 36,130, inclusive of Satwári Cantonment, and exclusive of Satwári Cantonment 34,879 in the recent census, against 34,542 of 1891. The average per square mile exclusive of city is 266 souls while inclusive of it, it is 296 souls. In city itself, therefore, the increase of 337 souls is quite nominal. It comes to something like ·98 per cent., which means that there is not an increase of even one per cent. Facilities in locomotion, proximity of the British territories, and a palpable dissatisfaction of having its origin in the introduction of customs and additional *chungi*—an incentive to the discontents to migrate and seek shelter in the adjoining Ráj—at once present themselves as reasons for this inadequate increase in the urban population. To this might be added the fact that no pains are taken by responsible authorities to encourage local traders and afford impetus to commerce so as to lead to its prosperity as almost all the articles of consumption in the various offices in the State—Civil and Military—are imported and purchased from abroad. I am glad to remark that the attention of the State Council has been attracted to the subject of the *chungi* system and proposals for its amelioration are before it. It is a source of satisfaction again that there are signs visible on the part of the responsible Civil and Military authorities to effect a revival of the old practice of making all purchases for the Toshakhána, &c., within the State. It is no secret that lakhs of rupees are spent in the supply of these demands and the investment of so much cash in exchange for unproductive articles means the dead loss of a vast amount of capital to the State. The authorities have come to realise this state of affairs, and the Vice-President contemplates, consistently

with the advanced state of affairs necessitating consumption of foreign merchandise indispensable, taking steps for the introduction of an improved system of local purchases.

6. **Increase.**—There is an increase of 11·7 per cent. in the whole of the district, and I am inclined to think that it is due to several causes of which settlement constitutes the foremost and the most important. The Settlement operations in the district were inaugurated in Sambat 1950 (1893 A. D) and were brought to a close in 1954 (1897 A. D.). The term of Settlement extends to a period of 10 years. The new assessment shows an increase of Rs. 54,507; but this increase is due to the area of the waste lands brought under the plough rather than to enhancement in rates. Settlement operations while they have been the means of bringing in money into the coffers of the State have equally been instrumental in bestowing immense benefits upon the agricultural classes. All the arrears on account of land revenue, which for decades past, were outstanding against them, were remitted. Various *rasooms* (cesses) were also abolished. Rules for *begár*, a scourge to the people, thoroughly overhauled and an amouut of immunity ensured to the great convenience of the masses. Grazing dues, an impost of vexation and trouble to the cultivators besides being a nuisance to the State so far as its collection was concerned, offering in additions a source of temptation to the less honest employés of the Department, was also abolished. Last but not the least, does the Settlement operation confer upon the agriculturists the boon of the recognition and record of the rights engendering a sense of security which may better be imagined than described. I am not speaking of the additional blessings which they bring to the Revenue or Judicial authorities in the assistance which they afford in the matter of the determination and adjudication of questions involved in land disputes. Land which had no value previous to the Settlement is now eagerly sought after by all persons. Cultivation has not only extended but improved; a perceptible degree of appreciation has taken place in the value of land inasmuch as a belief has grown in the minds of the people that a security of rights as well as a uniformity of procedure in the application of the law may be depended upon.

7. **Circles of Assessment.**—The district of Jammu has for the purposes of assessment been divided into seven circles:—

1. Circle Hardo Kandi of Tahsíl Ranbír Singhpura.
2. Chakla Hardo Kandi, Tahsíl Sámba.
3. Chakla Inderwah, Tahsíl Jammu, and Chakla Inderwah or Bijwat, Tahsíl Akhnúr.
4. Chakla Bharri.
5. Chakla Kandi.
6. Chakla Daroon or Nali.
7. Chakla Pahári.

The circles of assessment have been established after due consideration of the diversity of the soil and means of irrigation upon which depends the productiveness and the fertility of land. In the first two and the fifth of these circles the word *kandi* is used and it seems to be the same as the Panjábi word *kanda* or *kinára* in Hindustáni, meaning edge or side of a stream, or it may be the end of the slope of a mountain. According to common parlance in these parts the word when applied to land is used significantly to indicate land at the foot of a mountain and is the same as the Persian *damán koh*. In some parts of the country the land included in the circle differs considerably in nature and capability for production. It consists of three distinct varieties:—

(*a*) Land, the surface of which is level and free of stones, retains much moisture, is rich and grows excellent crops with comparatively little rain. This land is the best *bárání* in the whole of the Jammu Province.

(*b*) Land which is of the regular *kandi* complexion either steeply sloping or almost flat. This class of soil is full of stones which indeed make ploughing a tough job, they have, except when very numerous, however, but slight detrimental effect on the crop.

(*c*) Land which is situated on the ravines in the midst of the *kandi* hills. This is of a special class and bears little resemblance to ordinary *kandi* land.

8. Then comes Chakla Inderwah or Indar. The fertility of the soil and facility in the means of irrigation render this circle more valuable than the others.

9. Bharri circles depend on rains chiefly and with the exception, of a small area irrigated by means of wells they are productive only when there has been plenty of rain.

10. **Chakla Daroon.**—As the name would imply is situate between two hillocks, and in its shape follows the circuitous course of the surrounding hills. It is, therefore, to be concluded that such circles are comprised of two kinds of soils. One which is situated between the depths of the hills and the other on the hills themselves. The former, although unirrigated, retains moisture and is therefore naturally fertile, while the latter in its productiveness varies according to the excess or scarcity of rain.

11. **Chakla Pahari.**—These circles are sub-divided into soils of two classes. In one division the soil is mostly reddish loam, easily ploughable, of good depth, and retentive of much moisture. A large portion of the land is *dofasli*, *i.e.*, bears two crops every year and the crops are heavy.

The other division of the soil differs in that the soil is richer, of greater depth, and the rock surface in no part crops up to the surface of the soil.

12. The climate of the first two circles is much the same and helps to produce excellent wheat, *makki* and *kamál*. The third Chakla Inderwah of Bijwat in Tahsíl Jammu and Bijwat is that part of the district which is chiefly irrigated by branches of the Tawi and Chenáb. It covers an area of only about 35,000 ghumaos, but is highly productive on account of the special facilities for irrigation which it commands. The climate of this place is moist and as a matter of course tells on the physique and produces weak, dull and sickly looking people. On the contrary, people inhabiting the *kandis* are strong, stout, and well built.

13. **Administration.**—For purposes of administration Jammu is divided into four tahsíls, namely, Jammu Khás, Sri Ranbír Singhpura, Akhnúr and Sámba. The town of Sri Ranbír Singhpura was founded by the order of His Highness the late Mahárája Sáhib Bahádur, as its name implies. Had the original intentions of the late Mahárája of establishing all the Sadder Courts there been fulfilled, the importance which it would have by now commanded would have been singular by virtue of its situation on the borders of His Highness' territories while now it forms but a small town of no importance. A major portion of the lands in this tahsíl is Bharri and is notorious for its dryness and the depth of its well waters. Well-sinking is really an achievement here and in seasons of drought when the Darbár decided to make advances to the suffering agriculturists this tahsíl stood second to Sámba in coming in for under the head of Land Revenue Suspensions for a sum of Rs. 16,626 when remissions on that account in Sámba amounted to about Rs. 33,000. In *takávi* advances made for the purchase of seeds, bullocks and the sinking of wells Sri Ranbír Singhpura heads the list and shows an appropriation of Rs. 11,325, of which not less than Rs. 6,085 forms the amount advanced for purposes of sinking wells.

14. The town of Akhnúr is situate on the right bank of the Chenáb, which brings down large quantities of timber from Bhadarwah and Kishtwar. The silt carried by the river is detrimental to cultivation, consisting as it does of pure sand; and the land on its banks suffers from diluvion continually. The land, consequently, gained by alluvion is worthless, being but sand, while the diluvion robs the villages of comparatively productive soil.

15. The fort, in which the tahsíl buildings are situated, is associated with the historical fact of Mahárája Ranjít Singh's visit to that town with a view on that occasion to induct formally into the sovereignty of the Jammu State by the application of the customary *tilak* to Mahárája Guláb Singh.

16. **Prosperity and Condition of the Town.**—It was once a great mart for timber and the *kot* root. The timber mart has now been shifted to

Wazírabad and the *kot* root no longer passes through Akhnúr. The octroi taxations operated in addition as a drawback upon trade. The merchants were not the only victims of it but also cultivators who inhabited the town and tilled the adjoining villages because the payment on their part of the land revenue did not absolve them from the demands and exaction of the *chungi* officials in respect of produce brought by them to their homes for personal consumption. I think I may justly be proud of the fact, that it is during my tenure of office as a Revenue Member that the curse has been removed from all the towns excepting, of course the Jammu City only.

17. For purposes of assessment this tahsíl is divided into four circles:—

(1). Pahári.
(2). Kandi.
(3). Maidáni.
(4). Andhar, Bijwat.

18. **Water Supply and Irrigation.**—Of rivers proper there are but two, the Chenáb and the Tawi. Bijwat Circle is the only one which is irrigated regularly. The silt in the Chenáb waters is, as remarked above, pure sand, and no fertilising loam is brought down to the fields by the action of the water. In fact in many places, situate on the Chenáb and its branches, the sandy layer is so thick as to render cultivation impossible. The water of the Tawi on the other hand is excellent and just the reverse of the contents of the Chenáb. Land irrigated by this river lies so low and the water level at so slight a depth below the surface of the soil that only but a small quantity of water is sufficient for the crops. This, no doubt, accounts for the fact that no pains are taken to irrigate the rabi crops, and most of the *kuhls* (water-courses) are kept running for some six months only in the year. These water channels are not carefully repaired and much land which might easily be irrigated is left to itself. The State also contributes towards the up-keep of these. There are numerous mountain torrents in this tahsíl. But from these streams there is practically no irrigation excepting the benefit of the moisture which the land on the banks of these *kháds* receives on the occasion of the current.

19. In Maidáni Circle there is a sufficiency of wells for drinking purposes and for cattle. In addition to wells and natural streams there are also catch-water tanks to which both men and cattle resort.

20. The Pahári Circle is subdivided into Pahári Sharki and Páhári Gharbi. In Pahári Sharki the soil is mostly reddish loam, is easily turned up, is of a good depth and retains moisture. A very large portion of the land is *dofasli*, *i. e.*, producing two crops in every year.

21. There is nothing particularly noticeable in Tahsíl Sámba excepting perhaps the Hindu colony of shrines known as Parmandal and Utar Baini. The religious significance which the Hindús attach to a bath generally has a still greater degree of importance with them when taken in a flowing stream. They undertake pilgrimages to, and perform ablutions in the numerous rivers flowing all over India. As the direction in which rivers generally flow is from north to south the fact of a reverse order of the flow is a phenomenon regarded by them as something exceptionally sacred stimulated by the belief that north being the Parnassus of the gods, any river that in its course takes its waters towards the feet of their abode is hundredfold more holy; and Utar Baini, as its etymology implies, is subject to that freak of nature. Samba was once known for its manufacture of chintz also.

22. The city of Jammu itself, which is the seat of the State Government, is situated on a hill. It may aptly be called "The city of the temples," as every traveller is likely to be impressed with the scene when it first presents itself while approaching by road or train to the curious view of a visitor to the capital of His Highness. On hilly back grounds the pinnacles of various temples of different heights whitewashed and gold foiled stand in bold relief and pleasingly break the monotony of the sight. The great *mandar* of Ragnáthji constitutes the central place of worship.

23. Besides the Museum Hall erected to receive the distinguished visitor the then Prince of Wales, now the august Emperor of India, and the Mandi Mubárak, the royal palaces, Rámnagar, the palace of Rája Sir Amar Singh, forms the chief place of attraction in the city. The royal owner of this edifice has, in its construction, evinced no small taste, by introducing a number of classical architectural types; and it may be said that the building is unique in its style and a monument of the judgment of the distinguished master as well as an effective production and combination of art indicative of the genius of the architect designer.

24. **Jasrota.**—The district of Jasrota, comprising Tahsíls Kathoa, Jasmirgarh and Basohli, is bounded on the north by Bhadarwah, Rája Sir Amar Singh's *jágír*; and on the south by Pathánkot; on the east by the River Rávi and parts of Pathánkot and the Chamba State; on the west partly by some villages in Tahsíl Sámba, Wazárat Jammu and the Udhampur Wazárat. Out of the three above named tahsíls in this district, two, *viz.*, Kathoa and Jasmirgarh only have undergone Settlement operations and cover an area of 224·11 and 182·76 square miles respectively. The remaining tahsíl of Basohli, the greater part of which is mountainous, is still unsettled. The climate of this district corresponds more or less in variation with the different descriptions of circles of assessment formed therein. In the hilly and Kandi Circles of Kathoa where there is scarcity of rainfall and people have to depend for their wants on tank waters, the climate is salubrious and produces strong and well-built men with powers of endurance. In the Chakla Palahi of the same tahsíl, a part in point of its general condition is akin to the Kandi tract and another part to that of Maidáni, the climate is in the latter moist and in consequence malarious, unlike the climate of Jasmirgarh, which is on the whole good. Fevers, though prevalent in the rainy season, are not destructive of life all the same.

25. **Udhampur.**—The district of Udhampur lies to the north-east of the Jammu District and consists of the following tahsíls :—

(1). Udhampur.
(2). Rámnagar.
(3). Rámban.
(4). Riási with its two sub-divisions of Kishtwar and Doda.

26. The population of 284,048 souls is composed of 151,425 males and 132,623 females according to the recent census, while in the census of 1891 total number of persons returned was 323,515, which shows a decrease of 39,467 souls, or 12·2 per cent.

27. The district derives its name after Mián Udham Singh, a brother of the late Mahárája.

28. The shrine of Vaishno Devi is held in high esteem by the Hindús and constitutes a regular resort of the pilgrims and attracts worshippers not only from the neighbourhood and the Province of Jammu but also from the Punjab. Masses of people might be seen vending their way to this place every six months during the autumn and the early part of winter.

29. The railroad to Jammu has made the shrine comparatively accessible to its votaries by landing them at the Jammu terminus, and the railroad under contemplation, if continued onward and taken past these parts, may assuredly count upon a substantial income from pilgrim traffic. The muleteers who convoy the cavalcade of pilgrims nowadays from Jammu up to the shrine make quite a fortune. The violet flower and *ghi* form the chief commodities of commerce.

30. The coal finds recently made, with a more than probable prosperous future, invest this district with an engrossing interest at present.

31. Settlement has not so far been effected in this district. The district, as will be seen from the table, is not as densely populated as the neighbouring district of Jammu.

32. **The District of Bhimber.**—In this district there are five tahsils known as (1) Bhimbar, (2) Mírpur, (3) Kotli, (4) Nowshehra, and (5) Rámpur Rajori. The first two alone of these have undergone a regular settlement. Pabbi, Paláhi and Chanb are additions to the list of the denomination of *chaklás* heretofore discussed in connection with the other districts, because the differences of soils found therein are composed of various description of elements. For instance, clay in the Pabbi Circle of Tahsíl Bhimbar is of a fair quality, here and there intermixed with small pebbles. It is incapable of retaining moisture, and is therefore less productive. The Paláhi is another class of circle, and derives its name from the fact that the tracts so called are overgrown with small shrubs called *pulah*. The tract is but poorly irrigated. The third class, styled Chanb, is indicative of tracts where the rain water flows in and gathers. Land in such tracts consist of an extensive depression which, owing to its low level holds water received therein and is thus capable of retaining moisture. The *chakla* therefore may be said to be the best of its kind in this tahsíl. Climate is good all round. In seasons when there is plenty of rains, fevers are prevalent in the eastern part of the Kandi Circle and in this Chanb Circle.

33. We next come to Mírpur Tahsíl. A survey in respect of this tahsíl was commenced in the spring of 1898 and completed in that of 1900. Being *bárání* its produce depends solely upon rain. In seasons of short or untimely rainfall the crops in this tahsíl would suffer to a great extent, but being in close proximity to and on the outskirts of a sub-mountain region it seldom suffers from an insufficiency of water.

Statement showing the quantity of rainfall in each Tahsil during 1891—1900.

Years.	Districts with their respective Tahsils.																						
	Jammu Khás.					*Udhampur.*							*Bhimbar*						*Jasreta.*				Total all Districts.
	Jammu Khás.	Sri Ranbír Singhpura.	Akhnúr.	Sámba.	Total.	Udhampur.	Riási.	Rámban.	Rámnagar.	Kishtwar.	Padar Jaskar.	Total.	Bhimber.	Mírpur.	Nowshehra.	Kotli.	Rámpur Rajori.	Total.	Kathua.	Jasmirgarh.	Basohli.	Total	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	Inches	Inches	Inches	Inches	Inches	Inches.	Inches.	Inches	Inches	Inches	Inches	Inches.	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches.	Inches.
1891	...	...	...	...	...	Good	Good	44	...	44	44	132	...	...	...	...	...	...	...	...	...	...	132·00
1892	...	...	...	...	...	Scarce	Do.	44	...	44	44	132	...	...	...	...	...	...	...	...	...	...	132·00
1893	...	...	...	...	...	Good	Scarce	44	...	44	44	132	14·4	...	...	...	...	14·4	41·75	...	69·00	110·75	257·15
1894	...	...	...	...	...	Do.	Moderate	44	...	44	44	132	29·44	...	137·00	...	...	166·44	35·64	...	222·95	258·59	557·03
1895	...	...	...	...	...	Do.	Do.	44	...	44	44	132	17·65	...	71·02	...	...	88·67	30·20	2·79	81·00	114·00	334·67
1896	...	...	...	...	...	Scarce	Do.	44	...	44	44	132	6·35	...	33·52	...	...	39·87	35·08	18·24	69·13	122·45	294·32
1897	34·0	34·0	34·0	34·0	136·0	Good	Do.	44	...	44	44	132	...	...	38·74	4·45	...	43·19	33·03	20·62	80·17	133·82	445·01
1898	23·5	23·5	23·5	23·5	94·0	Do.	Good	44	...	44	44	132	...	34·4	...	43·61	...	78·01	36·04	20·08	23·89	80·91	384·92
1899	19·0	19·0	19·0	19·0	76·0	48·28	Do.	44	...	44	44	180·28	18·17	14·6	24·57	22·59	45·72	125·65	30·54	16·55	36·86	83·95	465·88
1900	52·5	52·5	52·5	52·5	210·0	48·37	Scarce	44	...	44	44	180·37	46·13	40·58	36·89	55·53	60·72	239·85	62·66	47·68	102·83	213·17	843·39
Total ...	129·0	129·0	129·0	129·0	516·0	96·65	...	440·0	...	440·0	440·0	1,416·65	132·14	89·58	341·74	126·18	106·44	796·08	304·95	126·86	685·83	1,117·64	3,846·37
Average per District ...	32·25					44·27							37·91						50·8				42·27

35. **Rainfall.**—It is next to impossible to give reliable information upon this head because—

(*a*) no rain-gauges have been in use until late in 1895 ;

(*b*) want of regular record of rainfall after supply of the gauges.

Meagre although the information on this point is it is yet sufficient to afford data for discussion about the period under report. A reference to columns from 2 to 5, 14 to 17 and 21 to 22 of the statement will clearly show that in the district of Jammu rain was slight in 1898, and a famine during the ensuing year was the necessary result. Bhimber District suffered from droughts for about a three-fourth of the decade. Jasrota also was not free from distress. The total area of the different parts of the Province which suffered from insufficiency of rain cannot be given in aggregate owing to the good reason that the whole of the Jammu Province has not yet been brought under regular settlement.

36. Prices continued, therefore, to be high all through the year 1898 and 1899. This brought about a general devastation of the country, and people belonging to Kandi and Bharri areas deserted their habitations to seek shelter in the hilly tracts and more verdant parts of Inderwah and Bijwat. Cattle died on account of want of fodder.

But the chief cause for alarm both to the State and its subjects consisted in the insufficiency of water for drinking purposes which was daily on the increase.

37. The following measures were, therefore, adopted to afford relief to the people in distress :—

(*a*). Suspension of land revenue amounting to Rs. 1,12,808.

(*b*). Tacávi advances for purposes of purchasing seeds amounting to Rs. 28,000.

(*c*). Tacávi advances for purchase of bullocks.

(*d*). Tacávi advances for sinking wells.

(*e*). Opening of relief works.

(*f*). Remission of customs tax on fodder imported from British territory in the Mírpur Tahsíl as there happen to be no rakhs belonging to the Darbár in the *iláqa*.

(*g*). Throwing open of State rakhs for free grazing of cattle.

(*h*). Deepening of village tanks.

Under the head of Relief Works might be mentioned the following :—

(1). Stone breaking at Jammu.

(2). Construction of road from Jammu to Jasrota.

(3). Excavation of the Dalpat Canal in the Akhnúr Tahsíl.

(4). Construction of a road from Bhimber to Mírpur.

(5). Construction of a *band* in the Suketur Nalla.

38. As instance of additional works of this nature might be mentioned the undertaking of the construction of the Udhampur cart-road and the deepening of village tanks. In short every possible help was afforded by the Darbár to the people in distress and every effort on the part of the highest Revenue authorities in the State was made, by means of constant inspections in the affected *iláqás* to ensure the benefit of the opening of the works reaching really those for whom these were undertaken, and I am glad to observe that I was satisfied with the conduct and the supervision of the works in general. The District Officer of Jammu reports that during the *regimé* of His Highness the late Mahárája Sáhib a man with limited income was much better off than a man with double that income is now, and attributes this state of things to free trade and easy means of communication. The same officer remarks that there has been no progress in any kind of industry and again reverts to his standard opinion of easy means of communication, &c. Another class of opinion gives it a religious turn and introduces the element of prejudice combined with dogmatism under the term *no barkat*. There is, however, no doubt about it that

Ranbír Singhpura situate as it is on the grand road to Siálkot, constituting as it does the borders of the territories of His Highness in the Punjab direction, has gained little by the introduction of the railway and lost much of its significance, as it no longer forms a stage for passengers to and from Jammu. But as regards his other opinion I have little appreciation inasmuch as the officer forgets that we change with the time and advance of civilization and improvements attendant thereon alter the standard of comfort also.

39. **Causes of prosperity and decline.**—No epidemic is said to have prevailed to any harmful extent during the last decade and no statistics of any value have been preserved by the Medical Department such as would throw a light on mortality from certain local diseases in particular years and in respect of particular caste, tribe or race.

There is, however, as the Settlement Commissioner remarks, an unmistakeable evidence of the indebtedness of the rural population as evinced by the transfer of land, and this may be attributed to—

(1). Famines of Sambat 1956 and 1957 (or 1899 and 1900) from the sequelae of which the agricultural classes still suffer.

(2). Uncommonly high rates of interest,

(3). Spendthrift habits of the agriculturists of good descent on occasions of marriage and other ceremonies.

(4). The ease with which transfer of rights in land can be effected under the existing laws of the State.

40. **Social Progress.**—During the period under report there has been no appreciable progress in wealth, education or culture. The population being chiefly agricultural, many landed families of note are sinking in wealth and influence. In District Bhimber, the Tahsíl Mírpur is the only place where agricultural indebtedness would have been much heavier than it is, were it not for the fact that a large number of men find service either in the State or the British army. These men send help in money to their friends at home and not unfrequently return home with fortunes made abroad.

41. Causes of decline among the old families of gentle birth may be attributed to increase in number of their family members; in loss of power and influence under a better and an improved form of administration, although there is yet much room for improvement; in want of education in them to vie with outsiders for employment in the State; in the decrease of the State forces where only they could get enrolled, birth alone, nowadays, being no qualification for employment in the civil service of the State; and lastly in the want of enterprise among them. It is, however, reported that some of the Mahájans in the Mírpur Tahsíl of Bhimber District have made some progress in trade and are said to be prospering. Education is only confined to a portion of the inhabitants of the big towns, while the masses of the people generally evince no interest for it, the opportunities of imparting and obtaining education being also limited.

42. **Province of Kashmir.**—Province of Kashmír is the gem of the *riasat*, and properly speaking forms a first class sanitarium not only in the whole of the State but almost in all India. Every gentleman, European or a native of Hindustán, is eager to pay homage to the beauties of nature and enjoy them at the expense of both time and money available or at his command. The chief town of this Province, Srínagar or Surjyanagar (the city of the sun) is supremely picturesque and sublime in the mind of a stranger who has never seen it. But wonderful to relate he is soon disabused when he sets his eyes upon the reality on visiting the country. The interior of the city, however is not attractive and is full of filth and mud. The streets are generally narrow and not worthy of being visited by the festidious or the fair. But in the city Maháráj ganj was certainly the only place worth going to and was the chief market for the exhibition of all the manufactures peculiar to Kashmír as well as articles of merchandise from the Punjab But the place got burnt down about a couple of years ago and those merchants who survived the shock have now dispersed over the city. The Ganj is rising up again and will in its reconstruction, it is expected, on account of the architectural improvements made,

prove an acquisition to the town. Lál Mandi like the rest of the buildings in Kashmír is situated on the bank of the river and possesses importance on account of the fact that it forms a resort for the educated inasmuch as it constitutes the library of the place for natives besides the Reading and the Assembly Rooms used chiefly by the European residents and the visitors to the valley. The River Jhelum, which is both furious and boisterous below Bárámula and regains its tranquillity at the city Jhelum, may be compared to a youth pent up in the beginning, who on attaining maturity in obedience to the law of reaction knows no restraint and ultimately on exhaustion sinks into the calm and peace of old age, divides the city into almost two equal parts.

43. Shergarhi, the quarters of the royal palaces situate ou the left bank of the River Jhelum, contains also the city fort as well as the State apartments, Government offices and the barracks. Besides the Jáma Masjid in the city Shankar Achárya and Hari Parbat may be mentioned as places of principal resort for a visitor. Shankar Achárya is as sacred to the Hindús as it is holy with the Muhammadans, who call it the Takht-i-Sulemán; on the top of it there is situate a temple of great antiquity made of stones. Diligent and indefatigable visitors enjoy the view which it commands of the river, the city, and the Dal. An admirer of nature is sure to lose himself in reverie on beholding the silvery line of the river tracing its meandering course amidst the green, fields here and the grassy plots there, adding to the charm and loveliness of the river which pours forth its argentine contents at the foot in its devotion to the temple of Sri Ragnáthji, the presiding deity of the royal mansions in its immediate vicinity, on the one hand, while the Dal or the city lake of Kashmír graphically immortalised by Moore in his Lalla Rookh, which forms *par excellence* the chief attraction of Kashmír with its sublime scenery, marvellous reflections, not to forget its floating gardens, presents itself to the gaze of the amazed spectator at the top on the other hand. So lucid and transparent is the water that in reflecting the surrounding hills with their trees the water seems to be the region out of which they grow. Nor is the sister height of Hari Parbat or the Fort Hill less interesting to behold from this point of vantage. Kati Darwáza, the entrance to the building, is covered with Persian inscriptions. The hill itself is surrounded by a wall which is about three miles in length and 28 feet high. The Shálámár and the Nasím Bághs are pleasure grounds associated with the names of Jahángír and Akbar and lie on the northern side of the Dal at the foot of the mountain behind.

44. Timely rainfall during the last decade produced a good effect on the climate. In the Sambat 1950 (*i.e.*, 1893), however, it did damage the crops to some extent. The fall was not heavy, but being continuous for three days helped to melt the snow more rapidly than the action of the sun by a slow process of heating would have done. The river swelled in volume and inundated the villages on the banks, causing ruin and devastation. The crops in that year suffered very seriously, and in the Shahr-i-khás District, including the Mír Bahri and Nand Khai villages, 15,930 acres of cultivated land got submerged, and which resulted in the remission of Rs. 42,274 as land revenue, Otherwise the rainfall had been fair and good throughout.

45. Under the Settlement operations the payment of the revenue in kind has been done away with and that in cash introduced. It is advantageous to the farmer inasmuch as it affords facilities to him in disposing off his extra produce at his own free will. Cultivators are, therefore, better off now and enjoy peace and prosperity. The conferment of the *assámi* rights on hereditary cultivators, substitution of payment in cash for kind and introduction of the system of engagements direct with the *assámís*—doing away with the tyrranous interference of the middlemen—has assured to the agriculturists security of tenure and fixity of revenue demand. Considerable areas have, therefore, been reclaimed and converted into flourishing fields during the last decade, and I think that average prosperity of the agricultural population will now favourably compare with that of any other country. The valley of Kashmír abounds in natural means of irrigation, and excepting certain dry table lands in Sopur and Anantnág there is no use employing artificial means for the supply of water. Lar Kul in Tahsíl Lar Phag has however been reopened and construction of certain other channels for irrigating the above mentioned high lands has all along been under consideration.

46. Major portion of the inhabitants are shawl-weavers. Chasing upon silver and numerous other descriptions of ornamental works, as well as papier mache painting, are the chief arts practised.

47. Excepting the manufacture of carpets, shawls, *pattus*, *loís*, leather and paper, silver and wood work of Kashmír are admirable; while the boat building industry is very important. Of all these the shawl industry is only on the decline. Srínagar is of course the centre of industry. The zamíndárs of Nagam, Sri Pratáp Singhpura and Sopar also are actively engaged in preparation of *pattís*, the sale of which brings in a large profit to them. The silk industry, however, deserves a special notice. There is a factory for the manufacture of silk at Srínagar, which has all along been under the direct control of the State, worked by a European officer. The division and distribution of labour, such as reeling and other operations in connection with the clearing of the silk in the filatures, and the rearing of cocoons, has no doubt afforded profitable occupation to not an inconsiderable portion of the people of Srínagar and that of the adjoining villages. Seed is supplied to the villagers free of cost, and the cocoons are purchased by the State at rates varying from Rs. 10 to Rs. 15 per maund according to the quality of the crop. It confers a great boon upon the people as a measure of relief, and no less than six or seven thousand inhabitants of Srinagar are to be found working in the factory. Kashmíri Pandits are also gradually overcoming their former aversion to manual as well as menial work. They may be seen busy performing several duties in connection with the manufacture of silk. The zamíndárs thus obtain a handsome income (*mákoul surmaya*) to be able to meet the revenue demands.

48. Gupkar liquor factory is another industrial institution in the country. About the year 1868-69 a French shawl merchant, M. Dauvergne, attempted to make white wine and cognac. On this His Highness, the late Mahárája *Sâhib*, asked him to make wines on State account, accepting in return payment in shawls. M. Dauvergne declined, and advances of a similar nature were then made to another firm of shawl merchants, who agreed to take the work up; but they gave it up in 1876, as it was found to be unprofitable.

49. After that no more wine making was attempted till 1881, when M. Ermen brought out in the April of that year, under instructions from His Highness, two other gentlemen, the present Superintendent, as a cooper, and M. Bouley as a gardener. He in 1882, after proving a complete failure as a wine manufacturer, left the State involved in most unnecessary expenses. The next man in charge, Pandit Prakashju, had little knowledge of the business, and he also failed. All the white wine made from 1884 down to 1889 was condemned. In 1889, after mature deliberations of a committee, presided over by Sir Edward Buck, Mr. Lawrence, the then Settlement Commissioner, was entrusted with the control. M. Peychaud proceeding on leave in 1882 two Italian gentlemen, Messrs. Bassi and Benvenuti, took over the charge. Their tenure of office was also attended by a similar result. In April 1897 M. Peychaud returned, and the future of the vineyard and the manufacture of wines again formed a subject for deliberation by a committee. It was then found that the extension of vine growing under M. Ermen's and his immediate successors had far exceeded the demand by the factory, and the wines were not marketable in British India in spite of all efforts made every now and then. It was eventually decided to restrict the manufacture in future to the amount of the actual consumption in the State, *i.e.*, 5,000 bottles of red wine, and 1,000 bottles of white wine; and this decision has governed the wine manufacture ever since. Mr. Todhunter, the excise expert, recorded that wine making in Kashmír has, from a financial stand point of view, been a complete and perfect failure; the annual loss varying from Rs. 32,000 to Rs. 43,000. He has therefore submitted proposals to the State Council for its future conduct, and they are under consideration.

50. Other industries require no particular mention, and the general assertion that they are mostly in a fairly flourishing condition is all that is needed. It may, however, be mentioned that an increase in wages has taken place all round, not because of any increase in the competency of the labourer, but owing more to the alteration in the general order of things in Kashmír and a certain revolution which the Public Works Department has wrought. I wonder that in a country like Kashmír no one has ever thought of working a tannery and starting leather works. The non-existence of such a factory is perhaps traceable to the form of government, and I do not think that from a religious

point of view the Government of the country will ever be prepared to take up such an industry on its own account. Some enterprising individual, however, may be invited by means of advertisement to try the work, and some help may also be on terms afforded to the party coming forward.

Fruits in Kashmír are in plenty and numerous. Some of these cannot pass out of the boundaries of the State on account of their extreme delicacy; while there are others, such as cherries, etc., which cannot last longer than a day or so, and are quite incapable of bearing the rough usage which transit involves. Apple with its hard skin and pears to some little extent form the staple of the fruit trade, and thousands of maunds might be seen going down-country.

51. Although there have been no dearth of provision in Kashmír, but the prices have gone high to a considerable degree. In the opening of the Jhelum valley road the recognition of the laws underlying free trade, the increased prosperity amongst the agricultural classes, may be found reasons for excess in the rise of prices. The prices it is anticipated will go higher still, as the abolition of the State stocks for *shâli* and the permission for its export for four months during a year lately tentatively ordered by the Council are sure to lead to the enhancement of rate of sale. The promulgation of this order for the export of *shâli* has caused a good deal of anxiety among the people, and I also am inclined to think that with the means of transport now available the result of the export of *shâli* will not fail to tell upon the average Kashmíri, who has hitherto spent but a pittance of his income on his meals, and is also, unlike the Punjabi, a gross feeder. Nor is it the less accountable for the free export of produce of the country to the Indian markets, and the greater circulation of money due to the influx of European visitors in larger numbers. But all of these contribute to the prosperity of a country, and are indicative of a bright future in respect of commerce and trade.

52. Cholera visited this province twice during the period under report. It assumed a severe form in 1949, Hindi year, or 1892 A. D., but lasted only a few weeks. The total mortality was returned at 11,712 souls. Although the number of deaths during the second visitation in Sambat 1956 or 1899 A. D. amounted to 10,000, not a single case yet was of a severe type, and the large number is due to its continuance for a period of seventeen months. In both the cases it was imported from the Punjab. The introduction of vaccination has reduced the rate of mortality on account of small-pox, and the more the people will overcome their aversion to, and prejudice against, inoculation the greater will be the reduction in rate of death.

53. A disease, locally known as *chirágh begh*, was active in dealing death in the early part of the Sambat 1957, or 1901 A. D., and the loss caused to live-stock thereby was excessive.

54. **Social Progress.**—The trading and the agricultural classes are in a prosperous condition. The latter class is now free from debt, and much better off than their brother cultivators in the Punjab. The Pandits of Kashmír are advancing in education by rapid strides, while the Muhammadans, with their characteristic apathy, do not take much interest in it; and this, besides probable religious prejudice, may be due to the unwillingness of the parents to allow their children to give up labour for what would be termed the luxuries of an educated life.

55. **Frontier Districts.**—The frontier of His Highness formerly consisted only of one district, as stated in the Introduction to this Report, but has recently been split up into two districts of Ladákh and Gilgit. The frontier district is bounded on the north by a chain of the Mustagh mountains and Chinese Turkistán; on the east by Tibet; on the south by the Kashmír and Jammu Provinces of the State, and on the west by Yághistán and Chitrál.

56. In the Frontier Districts the rainfall is of little practical importance, as the land for its cultivation depends on natural watercourses and irrigation therefrom. The country therefore is dependent on quantity of snow which constitutes the store for the supply of water to the *nalas*.

57. Exactly the same remarks as to the wholesome effect of the settlement operations, which were made in this report when dealing with the Kashmír Province, also apply to these districts. The Gilgit and Astore tahsíls have for the first time been subjected to the settlement operations. As in Skárdu, Kargil and Leh assessments have only been revised during the last year, it

would, therefore, be premature to offer any remarks as to their possible or probable effects on the population.

58. **Industries.**—Gold washing is carried on in the Kargil and the Skárdu tahsíls, but the industry in Skárdu is reported to be on decline on account of the heavy tax imposed upon it. The process adopted for washing in the above tracts is followed in two different methods; in one the auriferous soil is mined and then washed; in the other no such thing is done, and only the sand brought down by the rivers is sifted. A small export trade is carried on in fruits, live stock, gold and woollen goods. In Báltistán an attempt has lately been made to introduce the silk industry, and the little experience gained shows that there is every possibility of its gaining ground in the lower valleys. The mulberry trees are numerous, but the dearth of fuel renders them a constant victim to pruning the leaf, with the consequent result that the branches are always producing leaf of first class quality for the rearing of cocoons, and the dry constant temperature should help admirably to freedom from disease amongst the worms.

59. The Ladákhís carry on a petty trade in agricultural products with Tibet and Skárdu. Grain and apricots are exported, and wool and salt brought in return from Tibet.

60. *Pattús* and *pashmína* are manufactured and sold. Borax and allrigo are worked as State industries. These products, however, are not a source of profit or income to the people, as subsistence wages are only allowed to the labourers. Considerable profits are made by the people by the sale of *ghi*, wood, and lucerne grass to the traders engaged in the Central Asian trade, while they make much money in the carrying business. The trade at Leh is brisk, and it is the only mart for commerce in these parts. In spite of the imposition of heavy taxation by the Punjab Government on *charas*, the staple of the Central Asian trade, it is in a fairly flourishing condition.

61. **Social Progress.**—Excepting the inevitable effects of peaceful administration, free communication and consequent development of trade and increased contact with civilised people, there are but little signs of progress among the people. These of course promise a hopeful future.

62. **Density of the Population.**—Taken as a whole the total population of the State shows an increase of five persons to per square mile, as the figures for mean density per square mile stand at 36 and 31 respectively of the two Censuses of 1891 and 1901. On proceeding to compare the relative density or specific population *inter se* of the districts of the State, we find that Gilgit stands highest and shows 1,295 persons to the square mile against 357 of the Census of 1891. While Ladákh shows 419 against 350 to the square mile. In the practical problems relating to the density of the people the rural population is the main; and the questions relating to the pressure of the rural population on the land present themselves in three different aspects. We may consider the relation of the population either to the total area or to the area available for cultivation, or to the area actually cultivated. Our figures, however, deal chiefly with the latter class and hence the density for the districts of Ladákh and Gilgit stands so high.

63. In the Province of Kashmír we find that mean density of Khás is 164 as against 132 of the Census of 1891, while that of Mozaffarabad is only 64 to 51 of 1891. In the Province of Jammu the district of the same name stands first, having 267 persons per square mile. The district of Bhimber stands next, while Jasrota and Udhampur at once fall down to 193 and 184 respectively.

Out of these four districts, district of Udhampur alone shows a decrease of 25 persons to the square mile as against the Census of year 1891 and it is chiefly due to alterations in the area of the district during the decade under report.

64. Our figures for house room are not at all reliable, as the definition of the word house unless some definite arbitrary meanings are given to it, cannot be clear to many a mind. A perusal of the Subsidiary Table III will, however, show that the district of Bhimber is the only one which shows 46 houses to a square mile, while Udhampur shows only 33. District of Kashmír shows only 26 to a square mile. While the Frontier Districts go high and show 75 houses to a square mile. Amongst the cities the city of Srínagar stands first in his respect

Subsidiary Table I.

Density of the population.

Natural Division, Districts and Cities.	Mean Density per square mile.				Variation, Increase + or Decrease.—			Net variation 1872 to 1901 (+) or (−).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
Whole State	36	31	...	...	+5	...	...	...
Jammu Province.								
Jammu Khás	267	238	...	...	+29	...	...	...
Bhimber	233	207	...	...	+26	...	...	...
Jasrota	193	190	...	...	+3	..	...	...
Udhampur	184	209	...	...	−25	...	...	...
Punch Jágír	Area not available.							
Bhadarwah Jágír								
Total Jammu Province ...	...	...	...	...	...	...	...	...
Kashmir Province.								
Khás	164	132	...	...	+32	...	...	...
Mozaffarabad	64	51	...	...	+13	...	...	...
Mean Kashmír Province ...	131	105	...	...	+26	...	...	...
Frontier Districts.								
Gilgit	1,295	357	...	...	+938	...	...	...
Ladákh	419	350	...	...	+69	...	...	...
Mean Frontier Districts ...	512	351	...	...	+161	...	...	...
Srínagar city	15,327	14,870	...	...	+457	...	...	...
Jammu city	4,516	4,318	...	...	+198	...	...	...
Mean ...	9,922	9,594	...	...	+328	...	...	...

Subsidiary Table I.

Density of the population (Tahsílwár).

Natural Division, Districts and Cities.	Mean Density per square mile.				Variation, Increase + or Decrease −			Net variation 1872 to 1901 (+) or (−).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
Jummu Province.								
Jummu District.								
Sri Ranbír Singhpura	499	467	...	...	+32	...	...	...
Jummu Khás, excluding city	272	204	...	...	+68	...	...	...
Akhnur	229	212	...	...	+17	...	...	...
Samba	191	187	...	...	+4	...	...	...
Mean ...	267	238	...	...	+29	...	...	...
Udhampur District.								
Rámban	400	304	...	...	+96	...	...	...
Kishtwár, including Padar Jaskar ...	308	275	...	...	+33	...	...	...
Reásí	162	163	...	...	−1	...	...	...
Udhampur	157	151	...	...	+6	...	...	...
Rámnagar	110	117	...	...	−7	...	...	...
Mean ...	184	209	...	...	−25	...	...	...
Bhimber.								
Rampur Rajauri	314	203	...	...	+111	...	...	...
Naushahra	253	194	...	...	+59	...	...	...
Mírpur	238	249	...	...	−11	...	...	...
Bhimber	195	205	...	...	−10	...	...	...
Kotli	187	184	...	...	+3	...	...	...
Mean ...	233	207	...	...	+26	...	...	...
Jasrota.								
Jasmírgarh	231	229	...	...	+2	...	...	...
Kathua	191	176	...	...	+15	...	...	...
Basohli	177	180	...	...	−3	...	...	...
Mean ...	193	190	...	...	+3	...	...	...
Punch Jagir.								
Haveli	Area not available.							
Mendar								
Bágh								
Sodanti								
Rhadarwah Jagir.								
Nagar Khás	Area not available.							
Palesah								
Mean Jummu Province ...	...	...	...	...	...	...	...	...

Subsidiary Table I.

Density of the population (*Tahsílwár*)—concluded.

Natural Division, Districts and Cities.	Mean Density per square mile.				Variation Increase + or Decrease −			Net variation 1872 to 1901 (+) or (−).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
Kashmir Province.								
Kashmir District.								
Khás, excluding city	1,005	1,138	...	...	−133	...	...	...
Lar Phak	421	334	...	...	+87	...	...	...
Nagam	226	105	...	...	+121	...	...	...
Haripur	217	82	...	...	+135	...	...	...
Sri Partáb Singhpura	214	90	...	...	+124	...	...	...
Pattan	201	176	...	...	+25	...	...	...
Sri Ranbír Singhpura	132	92	...	...	+40	...	...	...
Uttar Machhipura	122	66	...	...	+56	...	...	...
Sopor	114	114	...	...	...	...	...	...
Anantnág	110	74	...	...	+36	...	...	...
Awantipur	90	52	...	...	+38	...	...	...
Jágír Khás	...	...	...	...	...	...	...	...
Ditto	...	...	...	...	...	...	...	...
Mean ...	164	132	...	...	+32	...	...	...
Muzaffarabad District.								
Muzaffarabad	131	82	...	...	+49	...	...	...
Uri	70	76	...	...	−6	...	...	...
Karnah	27	23	...	...	+4	...	...	...
Mean ...	64	51	...	...	+13	...	...	...
Mean Kashmír Province ...	131	105	...	...	+26	...	..	...
Frontier Districts.								
Gilgit, Astore and Bunji	1,295	357	...	...	+938	...	...	...
Skárdu	795	653	...	...	+142	...	...	...
Kargil								
Ladakh	139	125	...	...	+14	...	...	...
Mean Frontier Districts ..	512	351	...	...	+161	...	...	...
Srínagar city	15,327	14,870	...	...	+457	...	...	...
Jammu city	4,516	4,318	...	...	+198	...	...	...
Mean ...	9,922	9,594	...	...	+328	...	...	...
Total State Mean ...	86	81	...	...	+5	...	...	...

Subsidiary Table II (Tahsilwar).

Distribution of the population between Towns and Villages.

Natural Division and Districts.	Average population.		Percentage of population living in		Percentage of urban population in towns of				Percentage of rural population in villages of			
	Per town.	Per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMALAYAS AND SUB-HIMALAYA WEST.												
JAMMU PROVINCE.												
Jammu District.												
Jammu	36,130	269	28·24	71·76	28·24	...	...	...	...	3·67	25·83	42·26
Sri Ranbír Singhpura	...	264	...	100	...	...	...	...	...	3·22	32·31	64·47
Akhnúr	...	334	...	100	...	...	...	...	...	10·91	36·01	53·08
Sambha	...	193	...	100	...	...	...	...	...	7·65	22·23	70·12
Mean ...	36,130	269	10·51	89·49	10·51	...	...	...	...	5·85	28·82	54·82
UDHAMPUR DISTRICT.												
Udhampur	...	250	...	100	...	...	...	...	...	4·07	34·43	61·5
Reási	...	229	...	100	...	...	...	...	...	...	36·81	63·19
Rámban	...	341	...	100	...	...	...	...	...	5·31	45·78	48·91
Rámnagar	...	345	...	100	...	...	...	...	...	5·93	34·8	59·27
Kishtwár	...	297	...	100	...	...	...	...	...	...	53·95	46·05
Padar Jaskar (Sub-Division) ...	...	135	...	100	...	...	...	...	...	...	...	100
Mean ...	...	269	...	100	...	...	...	...	...	3·05	38·73	58·22
BHIMBER.												
Bhimber	...	642	...	100	...	...	...	..	...	43·71	31·2	25·09
Mírpur	...	293	...	100	...	...	...	...	8·32	...	40·98	50·7
Kotli	...	370	...	100	...	...	...	...	...	3·04	51·7	45·26
Nowshehra	...	555	...	100	...	...	...	..	...	10·90	53·64	35·46
Rámpur Rajauri	...	316	...	100	...	...	...	...	...	7·17	40·4	52·43
Mean ...	...	393	...	100	...	...	...	...	1·76	11·93	44·11	42·2
JASROTA.												
Kathua	...	242	...	100	...	...	...	...	13·55	13·16	23·25	50·04
Jasmírgarh	...	162	...	100	...	...	...	...	...	...	20·75	79·25
Basohli	...	473	...	100	...	...	...	...	...	3·21	54·94	41·85
Mean ...	...	264	...	100	...	...	...	...	3·76	5·1	36·75	54·39
Bhadarwah Jágír	...	258	...	100	...	...	...	...	...	7·73	6·6	85·67
Punch Jágír	..	620	...	100	...	...	...	...	2·7	12·96	62·18	22·16
Mean ...	...	543	...	100	...	...	...	...	2·42	12·43	56·55	28·6

Subsidiary Table II (Tahsilwar).

Distribution of the population between Towns and Villages—concluded.

atural Division and District.	Average population.		Percentage of population living in		Percentage of urban population in towns of				Percentage of rural population in villages of.			
	Per town.	Per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMALAYAS AND SUB-HIMALAYA WEST.												
KASHMIR PROVINCE.												
Kashmir District.												
Khás	122,618	804	83·56	16·44	83·56	...	...	...	5·88	2·4	6·07	2·09
Lar Phak	...	272	...	100	...	...	...	...	...	...	38·49	61·51
Nagam	...	276	...	100	...	...	...	...	...	2·9	38·64	58·46
Awantipura	...	353	...	100	...	...	...	...	...	9·58	47·93	42·49
Haripur	...	250	...	100	...	...	...	...	...	2·16	34·75	63·09
Sri Partáp Singhpura	...	237	...	100	...	...	...	...	...	...	35·21	64·79
Sopur	...	254	...	100	...	...	...	...	...	...	30·49	69·51
Pattan	...	298	...	100	...	...	...	...	...	5·45	42·11	52·44
Sri Ranbír Singhpura	...	454	...	100	...	...	...	...	...	6·18	45·79	48·03
Anant Nág	...	403	...	100	...	...	...	...	14·77	4·03	28·31	52·89
Uttar Machhipura	...	306	...	100	...	...	...	...	...	6·64	41·24	52·12
Jágír Khas	...	...	...	...	...	...	...	...	...	...	...	...
Do.	...	...	...	...	...	...	...	...	...	...	...	...
Mean ...	122,618	297	12·4	87·6	12·4	...	...	...	2·41	2·96	33·46	48·77
MUZAFFARABAD.												
Karnah	...	333	...	100	...	...	...	...	...	...	49·3	50·7
Muzaffarabad	...	189	...	100	...	...	...	...	...	4·13	17·59	78·28
Uri	...	177	...	100	...	...	...	...	...	...	17·26	82·74
Mean ...	...	203	...	100	...	...	...	...	...	2·03	24·2	73·77
FRONTIER DISTRICTS.												
Ladákh	...	217	...	100	...	...	...	...	...	6·58	20·0	73·42
Kargil	...	423	...	100	...	...	...	...	...	9·46	49·7	40·84
Skárdu												
Gilgit	...	231	...	100	...	...	...	...	...	10·14	28·92	60·94
Astore												
Mean ...	...	312	...	100	...	...	...	...	...	9·24	39·98	50·78
Total State Mean ...	79,374	307	5·46	94·54	...	...	...	...	1·55	6·2	37·74	49·05

Subsidiary Table III (Tahsilwar).

Distribution of the people. House room.

Natural Division.	Province.	District or Wazarat.	Tahsil.	Average number of persons per house. 1901.	1891.	1881.	Average number of houses per square mile. 1901.	1891.	1881.
HIMALAYAS AND SUB-HIMALAYA WEST.	Jammu.	*Jammu.*	Jammu Khas excluding city	5	5	...	53	...	...
			Sri Ranbirsinghpura	6	5	...	79	...	...
			Akhnur	5	5	..	44	...	...
			Samba	6	5	...	34	...	...
			Mean	6	5	...	54	...	...
		Udhampur.	Udhampur	5	5	...	33	...	...
			Reasi	5	5	...	31	...	...
			Rambau	7	7	...	60	...	...
			Ramnagar	5	5	...	21	...	...
			Kishtwar	7	7	...	45	...	...
			Padar Jaskar (Sub-Division)	6	7	...			
			Mean	6	6	...	33	...	...
		Bhimbar.	Bhimbar	5	5	...	39	...	...
			Mirpur	4	5	...	55	...	...
			Kotli	5	5	...	37	...	...
			Naushahra	5	5	...	50	...	...
			Rampur Rajauri	6	6	...	50	...	...
			Mean	5	5	...	46	...	...
		Jasrota.	Kathua	6	5	...	29	...	...
			Jasmergarh	6	5	...	42	...	...
			Basohli	5	5	...	38	...	...
			Mean	5	5	...	36	...	...
		Jagirs.	Bhadarwah Jagir	5	5	...	...	...	...
			Punch Jagir	7	7	...	...	...	...
			Mean	7	7	...	...	...	...
			Mean Jammu Province	6	5	...	...	...	...

Subsidiary Table III (Tahsilwar).

Distribution of the people. House room—concluded.

Natural Division.	Province.	District or Wazarat.	Tahsil.	Average number of persons per house. 1901.	1891.	1881.	Average number of houses per square mile. 1901.	1891.	1881.
HIMALAYAS AND SUB-HIMALAYA WEST.	Kashmir Province.	*Kashmir.*	Khas, excluding city	7	5	...	146	...	...
			Lal Phak	8	...	...	50	...	...
			Nagam	8	7	...	29	...	...
			Awantipur	8	...	...	12	...	...
			Haripur	7	...	...	28	...	...
			Sri Partap Singhpura	9	...	...	25	...	...
			Sopur	8	...	...	15	...	...
			Pattan	7	..	...	27	...	...
			Sri Ranbir Singhpura	7	7	...	18	...	...
			Anant Nag	7	6	...	15	...	...
			Uttar Machhipura	8	7	...	15	...	...
			Jagir Khas	...	7	...	...	...	...
			„ „	...	6	...	...	...	...
			Mean	8	6	...	25	...	...
		Muzaffarabad.	Karnah	8	8	...	3	...	...
			Muzaffarabad	6	6	...	20	...	...
			Uri	8	6	...	9	...	...
			Mean	7	7	...	9	...	...
			Kashmir Province Mean	8	7	...	19	...	...
	Frontier.	*Frontier Districts.*	Ladakh	4	5	...	33	...	...
			Kargil	6	4	...	82	...	...
			Skardu				132	...	...
			Gilgit, Astore and Bunji	6	7	...	208	...	...
			Mean	6	4	...	75	...	...
			Mean whole State	6	6	...	6	6	...
			Srinagar City	7	5	...	2,280	3,295	...
			Jammu City	5	5	...	852	1,237	...
			Mean	6	6	...	1,516	2,266	...

CHAPTER II.

1. It is very difficult to institute a comparison between the figures obtained during this census and those which constitute the result of the operations conducted during the year 1891, particularly as no chapter on the subject has been given in the last report. An attempt, however, is made here to supply as much information in the matter as is possible under the circumstances, but certain divergencies, therefore, from the observance of the rules prescribed, and the adoption of subsidiary tables, suggested by the Census Commissioner for India, do become indispensable.

2. There having been no census prior to 1891, there are no figures available to furnish a comparison; the figures therefore of that and the present census are given in the margin with this object.

Census year.	Persons.	Males.	Females.	Percentage of increase (+) Ditto decrease (−)		
				Persons.	*Males.*	*Females.*
1891	2,543,952	1,353,229	1,190,723	−12·4	−6·5	−5·9
1901	2,905,578	1,542,057	1,363,521	+14·2	+7·4	+6·8

It will thus appear that the population has increased by 14·21 per cent. since the year 1891. The Punjab Administration Report for 1878 to 1879 contains the following reflections upon the administration of the State.

"In Kashmír the sale of grain is a State monopoly. In greater part of the valley the cultivator pays in kind, and although the share of the State is nominally only one-half, yet the amount of fees, fines and perquisites is such that the cultivator is fortunate if he receives one-fourth or even fifth of the produce of his fields. The sale of grain being a State monopoly, all private enterprise in the matter of importation is impossible. The price of grain is kept down, even in times of famine, to so low a rate that importation from Punjab would not be profitable, as probably prices there range higher than in the valley. But those low rates merely signify that the poverty of the population is so extreme that higher prices would be starvation to them, while there being no competition between the State and private sellers, the rate decided by the Darbár is purely arbitrary, and no measure of the natural value of food. The direct orders of the Mahárája, often reiterated, to give assistance in every possible way, were evaded."

3. Without attemping to pass any remarks on the above passage it may be admitted that there was certainly a tendency years ago on behalf of the Kashmíris to emigrate to the Punjab, while there is now quite a reversion of this process, as will be seen. Not only has the margin of cultivation extended, but the standard of comfort also appears to have undergone a decided change. The incentive for change, due as it might have been to whatever causes, has evidently ceased to operate. As a general rule security of life and property for men of a less enterprising nature than the Kashmíri is, do not ordinarily move people to give up their homes and substitute for a comparatively easy and stationary life, the life of a wanderer, provided that there be active causes for the people to do so—unless they be of such a nature as to tell upon his well being, and means of subsistence and existence, not to speak of more technical relations to which man, as a social and reasonable being, is necessarily liable. The movements of human beings in masses, due to desires, having their origin in different causes, may chiefly be said to be of two kinds:—

(1). Movements of a temporary nature, limited in their durations, such as are mainly due to scarcity of food or fodder; or sojourns for grain or wages.

(2). Movements which are permanent in their character, due to an infinite number of causes, too numerous to detail. There is, however, another sort of movement which is specially treated by Mr. Maclagan in the Punjab Census Report of 1891, and is designated as "Reciprocal Migration." This description of change among the people goes on always, and must go on so long as the rules for contracting marriages do not undergo a thorough change, and

become subject to restrictions, which are lenient in their nature, and lead to inter-marriages within a very narrow circle of kinship, admissible. So long, however, as the caste system prevails in India the dawn of this new era is not to be expected generally. This sort of migration therefore is based upon the practice, most common among the Hindús in particular, of desiring to enter into matrimonial connections in localities far from their ordinary places of permanent residence.

4. The inordinate measure of respect inculcated in respect of rules of consanguinity are amongst the Hindús to no small extent the cause of this.

5. **Migration from Kashmir into the Punjab.**—A reference to the Punjab Census Report, 1891, will show that the number of Kashmír born persons enumerated in the Punjab between 1881-91 fell from to 87,545. A comparison of the 111,775 figures given in the margin clearly shows that the number has again, during the last decade, fallen from 87,545 to 83,240, *i.e.*, by 4,305, souls, or 4·92 per cent., as is manifest from the figures supplied by the Census Superintendent, Punjab. The circumstances are, however, now quite changed, and the state of affairs, mentioned in the passage quoted above from the Punjab Administration, is altogether a matter of the past. Payment of cash for kind has been substituted, and fixity of tenure secured. Grain is no longer a State monopoly, and there are no restrictions, direct or indirect, upon private enterprises for importation. Even export of *sháli* has now been constitutionally permitted for four months in the year. The abnormal exactions referred to have been actually reduced to the subnormal rate of far less than half the net assets of the produce. My experience of twenty-two years' service under the Punjab Government stands me in good stead in being able to declare and vouchsafe for the fact that the condition of the average cultivating classes in Kashmír will stand a favourable comparison with those of the average cultivator in the Punjab. I cannot, however, refrain from adding here that I am often grieved to observe a tendency among the Kashmíri cultivators to take to habits which may one day make him relapse into a condition almost worse than his former one, which will necessarily recoil upon him with double force. Owing to a better form of administration with regular fixity of tenure consequent upon and due to settlement operations in parts of the State, coupled with proper security of life and property, the Punjab residing subjects of His Highness are again thinking of moving back into the territories of their old master. I am of opinion, what from personal knowledge of the people and what from the natural position of the country, that Kashmíris are less likely to leave their homes, unless struggle for existence presses hard upon them. The number, therefore, which is still found in the Punjab as settled there, is the balance of that number which had emigrated to the neighbouring Province prior to 1891, inasmuch as the preponderance of females there over males does not indicate the migration to be of a temporary description. Those of the males therefore who had nothing to chain them to their hearths in the Punjab could not reconcile themselves to the idea of separation from their mother country. The reason adduced above is, nevertheless, open to being questioned unless the age periods of the people could

Name of district emigrated from.	Persons.	Males.	Females.
Jammu	1,868	1,176	692
Punch	1,996	1,458	538
Ladákh	58	44	14
Kashmír unspecified ...	79,318	35,617	43,701
Total ...	83,240	38,295	44,945

Statement showing the number of immigrants to Jammu and Kashmír State.

Name of the District in the Punjab.	Immigrants.		
	Persons.	Males.	Females.
Siálkot	26,767	10,446	16,321
Gurdáspur	14,289	5,112	9,177
Gujrát	10,322	4,827	5,495
Hazára	9,026	5,633	3,393
Ráwalpindi	3,509	2,542	967
Jhelum	3,315	2,129	1,186
Kángra	2,695	915	1,780
Lahore	2,146	1,474	672
Gujránwála	1,844	1,173	671
Pesháwar	1,684	1,444	240
Hoshiárpur	1,224	893	331
Amritsar	1,199	718	481
Total ...	78,020	37,306	40,714
Chamba	755	345	410
Kapúrthala	100	73	27
Total ...	855	418	437
Grand Total ...	78,875	37,724	41,151

be ascertained. While, on the other hand, the total number of population enumerated in the State, but born in Punjab, amounts to no less than 81,049. The excess of females over males is again observable here, and one naturally inclines to think that the movements of the people between the two countries are of the nature of reciprocal migration. In the list of emigrants from the Panjab, Siálkot stands the highest, Gurdáspur is second, while Gujrát and Hazára rank third and fourth on the list. People from Gujránwála and Amritsar belong chiefly to the mercantile classes, while people from the other districts include also a fair share of the servants of, and connected with, the State. From among the Native States the number from Chamba stands first being (755), while Kapúrthala, although second, comes in with a meagre 100.

It will thus be seen that the closer and more contiguous the country the greater is the tendency of the people to move even in the absence of easy means of communication.

6. Next to Punjab comes Bombay. The number of the emigrants to and from Kashmír goes down to hundreds only. Those born in Bombay but censused in Kashmir are only 218, out of which 160 are males and 58 only females, while the total number of those born in Kashmír but censused in Bombay is 637 souls, computed at 432 males and 205 females. In both the cases there is an excess of males over females, which may safely be attributed to the fact that either they are traders or followers of visitors to the Happy Valley in the one case, and servants, etc., accompanying their masters on their outward journey back in the other case, who have possibly been thrown cut of employment and cannot return to their native country unless placed again in similar flourishing circumstances to accomplish a journey home. These migrations, *i.e.*, journeys undertaken under particular aspects, become converted into migrations of a permanent character. In the absence of detailed *data* supplied by the Bombay authorities it is very difficult to point out to what part of the Kashmír State do these people belong. Whether those people come from Kashmír proper, Jammu or some other locality is not known.

If the preponderance of males over females be a sure indication of temporary movements, as it, indeed, should be, the migration from Kashmír to Bombay and *vice versâ* surely come under the same class.

7. Coming to Rájpútána our figures for egress and ingress both fall still lower, and go down to 89 and 199, respectively. Male emigrants from Rájpútána are 122, and figures for the females stand at 77. Of the total number of 199 no less than 105 come from the dry tracts of Bikanir. Almost all of them must be those indigent people who, driven from their dear homes, seek shelter and sustenance to keep their body and soul together in different and far-off climes.

8. In respect of immigration into Kashmír Bengal ranks higher than Rájpútána, and comes up to 198, made up of 146 males and 52 females. The major portion of these figures relate to servants in the different offices of the State. The figures for emigration from Kashmír are 526, comprising 247 males and 79 females, respectively. As Bombay and Bengal stand upon much the same footing, what as regards their being markets of trade and what as regards the European population who flock into Kashmír, the remarks given when dealing with the figures of Bombay apply with equal force to Bengal.

9. Of the other two places which have given to or received men from this State, Baroda shows only six, out of which five are males and one female who have come to Kashmír, while Baroda fails to show any in return. The number from Madras is 9, and to Madras is 32, and these hardly deserve any consideration.

10. Immigrants from Afghánistán and other independent or semi-independent territories deserve special consideration. Among these Nepál heads the list and comes in with a figure of 1,384 persons, of which 1,243 are males and 141 females. These are the Gurkha sepoys in the service of the State. Next to Nepál stands Afghánistán showing 1,038 persons, of which 687 are males and 351 females. This number does not include only the labourers on public works, but also the servants of the State. There were also censused 15 Chinese in the Jammu and Kashmír State.

11. In this manner we see that we have specimens of each type of migration in the territories of His Highness—Visitors to the Valley are periodically temporary; servants of the State from different parts of India are types of temporarily permanent immigrants. Patháns from Pesháwar and Hazára, &c., come under the head who shift to escape from the prevailing distresses in their mother country to earn livelihood by working at the different public works of utility.

NOTE ON VITAL STATISTICS.

Enquiries made in conection with the Sixteenth Note on the Census Report by the Census Commissioner for India have elicited the following information:—

Excepting in the Municipalities of Srínagar and Jammu there are no laws promulgated by the State authorities enforcing a regular record of births and deaths which could render the collection of vital statistics in a systematic and methodical manner possible.

In the outlying districts, such as Ladákh, Gilgit, &c., there is even no conception of the idea; and, to say the truth, in the absence of a regular police such a chronicle is impracticable. In districts, however, which are either conterminous with British territories or in contiguity to civilization, human proclivity for imitation asserts itself, and a sort of record is kept more as a matter of form than for any practical utility. The Govenor of Kashmír reports that under State Council Resolution No. 11, dated 1st April 1893, the inhabitants of the City of Srínagar are required to report births and deaths as demanded by Sections 4, 5, and 9 given below.

(*b*) *Section* 4.—The nearest relations of a deceased, or in case of his absence or inability on account of sickness, any other person present at the time of death, or in case of non-existence of any such person, any person living in the same house in which the death occurs, is responsible to report the same immediately to the Deputy Inspector of Police concerned.

(*c*) *Section* 5.—If a death occurs in a State building, mosque or a temple, or such like place the person in charge of such building, mosque or temple, or such like place is responsible to report the occurrence as required under Section 4.

(*a*) *Section* 9.—It shall be the duty of the father or the mother of a newly born child to report the birth thereof to the Deputy Inspector of Police concerned, within eight days of the birth of such child, or in the absence of such father or mother on account of their being dead, or unable to do so under circumstances beyond their control, the other inmates of the house shall be responsible for the above said duty.

(*d*) *Section* 9.—If in the house where the birth of a child occurs there is no other guardian of the child except the woman giving birth to such child, and in case of death, if the deceased is not the member of a house having a responsible person living therein, the chaukidár of the Mohalla will be responsible to report such occurrences of births and deaths.

The penalty for the non-observance of the rules extends up to Rs. 50. The above rules are not in force in the *mufassil;* the chaukidars, however, are understood as being responsible for reporting the number of deaths and births in their respective circles, and in case of their failing to do so or tendering false information they are summarily punished, and but seldom tried for the offence of concealment of offences and omission of reports under Section 136 of the Ranbír Dand Bidhi.

The agency which reports births and deaths is generally composed of chaukidárs in the *mufassil* and mohalladárs in the city. The bulk of the chaukidárs are low caste people, excepting a few Pandits in straitened circumstances. As a rule they are illiterate, and consequently for the transcribing of their information they either depend on some stray rural scribe or upon their memory, to which they resort and reproduce the facts on the periodical or occasional visits to the Sadar Police Station, where the book kept by them is duly filled up. A monthly statement of births and deaths, with a detail of religion and sex, is then forwarded to the Superintendent of Police from each police station.

In case of city registration the President of the Municipal Committee is furnished with a statement concerning the municipality only, which is published by him in the State Gazette. In the absence of any duplicate record of the kind for the purpose of examination and checking the *primâ facie* correctness of the information thus supplied is not above question. A coursory inspection, which, too, is seldom effected by the Revenue Officers whenon tour, is hardly any proof of the validity of either facts or figures. I doubt even if two distinct registers be required to be maintained, one by the chaukidár and the other by the lambardár of the village, the system will work satisfactorily, unless some efficient and thorough measures of check are adopted. The local conditions of the country, as well as the privilege enjoyed by certain high class persons to inter the dead within their family vaults, render the practice of keeping any registers at burning or burial grounds futile.

As regards the Province of Jammu the report of the Superintendent of Police speaks much to the same effect. In the Municipality of Jammu, however, the sweeper, unlike the mohalladar in Kashmír, is held responsible for furnishing the report, and the necessary check is exercised by the Sanitary Officer of the city.

MOVEMENT OF THE POPULATION.

Subsidiary Table I.

Variation in relation to density since 1872.

Natural Divisions, Districts and Cities.	Percentage of variation Increase (+) or Decrease (−).			Net variation in period 1872-1901 Increase (+) or Decrease (−)	Mean Density of population per square mile.			
	1891 to 1901.	1881 to 1891.	1872 to 1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
Himalayas and Sub-Himalaya West—								
Jammu Province.								
Jammu (excluding City) ...	+12·60	...	...	...	267	238	...	...
Udhampur	−12·20	...	...	...	184	209	...	...
Bhimber	+12·58	...	...	...	233	207	...	...
Jasrota	+1·78	...	...	...	193	190	...	...
Punch Jágír	+13·36	...	...	...	...	...	...	...
Bhadrawah Jágír ...	+5·79	...	...	...	...	...	...	...
Mean Jammu Province ...	+5·71	...	...	...	...	...	...	...
Kashmir Province.								
Khás (excluding City) ...	+24·64	...	...	...	164	132	...	...
Muzaffarabad	+24·78	...	...	...	64	51	...	...
Mean Kashmír Province ...	+24·66	...	...	...	131	105	...	...
Frontier Districts.								
Ladákh	+19·76	...	...	...	419	350	...	...
Gilgit	+263·08	...	...	...	1,295	357	...	...
Mean Frontier Districts ...	+46·02	...	...	...	512	351	...	...
Cities.								
Jammu	+4·60	...	...	...	4,516	4,318	...	...
Srínagar	+3·08	...	...	...	15,327	14,870	...	...
Mean Cities	+3·42	...	...	...	9,922	9,594	...	...
Mean whole Total ...	+14·21	...	...	...	36	31	...	...

MOVEMENT OF THE POPULATION.

Subsidiary Table II.

Immigration per 10,000 *of Population.*

Natural Divisions, District or Cities (of Enumeration).	Born in India.			Born in Asia beyond India.		Born in other continents.	Percentage of Immigrant to total population.		
	In natural Division, District or City where enumerated.	In contiguous Districts or States.	In non-contiguous territory.	Contiguous countries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
HIMALAYAS AND SUB-HIMALAYA, WEST—									
Jammu Province.									
Jammu	8,554	1,320	103	23	·1	·1	14·46	6·31	8·15
Udhampur	9,587	384	26	3	·2	...	4·13	2·59	1·54
Bhimber	9,511	469	17	3	·04	...	4·89	2·41	2·48
Jasrota	8,486	1,465	48	1	...	...	15·14	5·38	9·76
Punch Jágir	9,719	260	17	4	·03	·07	2·80	1·84	0·96
Bhadrawah Jágír	9,492	468	33	6	...	·3	5·08	3·36	1·72
Total Jammu Province ...	9,246	704	42	8	·08	·05	7·54	3·54	4·00
Kashmir Province.									
Khás	9,830	140	20	9	·03	·9	1·71	1·04	0·67
Mozaffarabad	9,316	598	83	3	...	·05	6·84	5·65	1·19
Total Kashmír Province ...	9,755	207	29	8	·03	·8	2·45	1·68	0·77
Frontier Districts.									
Ladákh	9,946	45	5	3	·7	·4	0·54	0·41	0·13
Gilgit	9,460	389	40	108	·3	2·3	5·39	4·93	0·46
Total Frontier Districts ...	9,816	137	15	31	·6	·8	1·84	1·62	0·22
Total Jammu and Kashmír State.	9,493	462	34	10	·1	·4	5·07	2·65	2·42

MOVEMENT OF THE POPULATION.

Subsidiary Table III.

Emigration per 10,000 *of population.*

Natural Divisions, Districts or Cities (of birth).	Enumerated in			Percentage of emigrants to population born in District.		
	Natural Division, District or City where born.	Other Districts of the State.	Other Provinces or States in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
HIMALAYAS AND SUB-HIMALAYA, WEST—						
Jammu Province						
Jammu	9,315	625	60	6·8	4·3	2·5
Udhampur	9,611	389	...	3·9	1·6	2·3
Bhimbar	9,771	229	...	2·3	1·3	1·0
Jasrota	9,655	345	...	3·5	1·8	1·7
Panch Jágír	9,672	263	65	3·3	1·9	1·4
Bhadarwah Jágír	9,637	363	...	3·6	1·9	1·7
Total Jammu Province ...	9,885	89	27	1·1	0·8	0·3
Kashmir Province.						
Khás	9,198	37	765	8	3·7	4·3
Muzaffarabad	9,805	195	...	1·9	1·2	·7
Total Kashmír Province ...	9,290	46	664	7·1	3·3	3·8
Frontier Districts.						
Ladákh	9,977	20	3	·23	·18	·05
Gilgit	9,895	105	...	1	·6	·4
Total Frontier Districts ...	9,973	24	3	0·27	0·19	0·08
Total State ...	9,708	...	292	2·9	1·4	1·5

MOVEMENT OF THE POPULATION.

Subsidiary Table IV.

Variation in Migration since 1891.

Natural Divisions, Districts or Cities.	Percentage of District born.		Percentage of Increase among	
	1901.	1891.	District born.	Total population.
I	2	3	4	5
HIMALAYAS AND SUB-HIMALAYA, WEST.				
Jammu Province.				
Jammu	85·5	...	...	+11·7
Udhampur	95·9	...	...	−12·2
Bhimbar	95·1	...	...	+12·58
Jasrota	84·9	...	...	+1·78
Punch Jágír	97·2	...	...	+13·86
Bhadarwah Jágír	94·9	...	...	+·579
Total Jammu Province	92·5	...	...	+5·68
Kashmir Province.				
Khás	98·3	...	...	+21·49
Mozaffarabad	93·2	...	...	+24·78
Total Kashmír Province	97·6	...	...	+21·95
Frontier Districts.				
Ladákh	99·4	...	...	+19·76
Gilgit	94·6	...	...	+263·08
Total Frontier Districts	98·2	...	...	+46·02
Total State ...	94·9	...	...	+14·21

MOVEMENT OF THE POPULATION.

Subsidiary Table V.

Migration to and from British Territory and Feudatory States

Province.	Gives to				Receives from			
	British territory.		*Feudatory States.*		*British territory.*		*Feudatory States.*	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Jammu Province	2,653	1,248	...	...	28,410	37,202	777	556
Kashmír Province	36,229	43,829	82	39	9,848	4,198	38	11
Frontier Districts	44	14	...	...	592	6	...	...
Total State	38,926	45,091	82	39	38,850	41,466	815	567

NOTE.—Total given ... 84,138
Total received ... 81,698

Difference ... 2,440 less received than given

CHAPTER III.—RELIGION.

1. **Religions of the people.**—There are certain practical matters of every day life which characterise the followers of the several religions and which ought to be summarised here. They are by no means of universal application, but are generally observed; and people attach far more importance to them than their trivial nature would seem to warrant. The Hindu, Jain and the Budhist believe in their respective Shástrás; the Sikh have faith in the teachings of the Granth Sáhib, while the Muhammadans owe allegiance to the Qurán Sharíf, and accept only the tenets of the Shara Muhamdi. The divine edifices of the different classes necessarily constitute their places of worship. The Hindús venerate the cow and will not kill animals as a general rule; Sikhs also show fanatical reverence for the cow, but will kill other animals and enjoy the meat thereof without offence to the doctrines to which they bow. The Muhammadans hate dog, abhor swine, but do not refrain from killing or eating most of the animals that they may come across when out-hunting. The Sikh abstains from tobacco, but spirits and narcotics are not forbidden to him; the Hindu may indulge in tobacco, and, excepting some sects of the Brahmans, may indulge in the use of liquors too; while for the Muhammadans the use of spirits is strictly forbidden. Hindús and Muhammadans shave their heads, but the one is enjoined by religion to keep a lock of hair upon the crown of his head, while the other is ordered to have that also cropped. Customs relating to eating, drinking and smoking promiscuously are due for their force more to castes than to religions, and will be noticed in their proper place. But while subject to caste rules a Musalmán will eat and drink without scruple from the hands of a Hindu, no Hindu will ever accept food or water from a Musalmán. Muhammadans, with the exception of the Shiás, have no scruples to partake of food from the hands of a Hindu, and do generally take food with the Christians, provided pork form no part of it, unlike the Hindús who, with the exception of course of those who have been to Europe, regard the touch of all but a Hindu as positive pollution. In Dogar this difference is very keenly observed, and certain variations and relaxations too of late gaining ground in the Punjab and other advanced countries are not at all yet allowable here. Hindús, on the contrary, here will discard or chuck away anything which, while, carrying it in the bazár, they have reason to believe that either their person or any part of their clothing has been defiled by coming in contact with a Musalmán.

2. The total population of the State may, with regard to religion, be distinguished as Hindús, Jains, Sikhs, Muhammadans, Budhists, Christians and Parsis.

3. There were no Jews or Brahmos in the Jammu and Kashmír State on the night of the census. An examination of the figures leads us to the conclusion that the predominant religion of the State is Muhammadanism, representing 74·16 per cent. of the total population. Next in order stand the Hindús and represent 23·71 per cent. of the total population, while Budhists, Sikhs and Jains represent 1·21, ·89 and ·01 per cent., respectively, of the total population. The total Christian population of the whole State amounts to 422, or, in other words, the figures for this census exceed the ones for the census of 1891 by 204; of the total number of Christians not less than 202 are converts. To the establishment of the missionary institutions within the territories of His Highness lately as well as to the increase in the tendency of a larger influx of the Europeans to the Happy Valley is due the abnormal excess of 48·34 per cent. The present census shows only 11 Parsis, while there were only 9 on the occasion of the census of 1891. The Hindús are mostly found in Jammu, and represent a very small minority in the Province of Kashmír, while in Ladákh and Gilgit their numbers are quite insignificant and amount to only 2,214 out of the total Hindu population of 689,073. In this respect, however, our figures show again an increase of 1,955 persons against the census of 1891. Easy means of communication and the removal of the restrictions upon free trade as well as the stationing of troops at the Gilgit Agency necessitating the presence of the Commissariat and other departments, and private

servants constitute the main causes of this increase. Sikhs are found in Jammu and Kashmír in larger numbers than in the Frontier Districts. But the presence of these on the Frontier Districts also is sure indication of healthy administration, and I hope that during coming decade the numbers will augment still more.

4. Jains have decreased by 153 persons since the census of 1891 ; almost all the Jains with the single exception of one at Srínagar Khás are returned at Jammu. These people are foreign traders and like birds of passage flock to where trade is brisk. Apparently these people are the victims of the severity of the *chungi* and custom tariff which has led to their emigration, and it may not be wondered at if the revision of the customs and the abolition of the *chungi* rules in the mofassil may see them returning again.

5. Our Budhist population has arisen to 35,047 against 29,608 of 1891. Ladákh is the chief seat of Budhism, and out of this number not less than 30,216 have been returned in Ladákh. The form of Budhism prevalent in Ladákh is a modified form of the religion preached by Budha himself and his followers. Last Census Report says, "that the modification is due to the introduction of the mystical system of the Tantrists, as evidenced by the pictures of the prevailing red and yellow sects which are filled with representations of the three-eyed destroying Shiva, and of his blood-drinking consort, the three-eyed goddess 'Trilochna.' My predecessor in the census operations in the State as a Hindu gentleman was a better authority on the subject, and I am not prepared to offer any comments on the quotation by way of explanation or otherwise."

6. The great mass of the people of Ladákh are almost all of one race, they intermarry and eat together and are all eligible as members of the national priesthood. They are addicted to the use of a beverage known as *chang*, very thick and of a blue colour. Like most of the Europeans they do not think ill of dancing and might be seen enjoying themselves, drinking and merry-making on festive occasions, such as marriages and others. The Budhists are said to be deeply devoted to their spiritual leaders, and in some instances their attachment exceeds by far the devotion displayed by the Muhammadans towards the propagators of the tenets of their religion. The Frontier Districts Officer, however, adds that it is open to question whether a leader of Budhism will be successful in maintaining his influence over his congregation in comparison to a Muhammadan preacher over his votaries when put to actual test. The present form of the Budhistic religion is mixed up with a great deal of superstitious matter, and the two forms of the religion resemble each other as a body imbued with life would resemble a mere skeleton. It consists mostly of forms and rituals; the priestly class known as Lámás are celibates and lead the life of a hermit.

The Parsis are confined only to Srínagar, while the Christians are spread all over the dominions of His Highness the Mahárája Sáhib.

7. **Sub-divisions of Hinduism.**—Amongst the Hindús the majority belongs to the prevailing form of the religion, namely, that type of it which is designated as the orthodox form of the faith, *viz.*, Sanátan Dharm. Animistic or that form of belief which induces people to recognise that natural phenomena are due to spirits, and that even inanimate objects have spirits is unknown in this country.

8. **Religious Movements and Reforms.**—As a matter of fact it is only when tranquility and comfort are politically secured and the security of life and property becomes ensured administratively and to top it free and liberal education, quickening intelligence engenders and promotes speculation, that men begin to think on religious topics. Religion with the majority of the people in their primitive state is nothing more than the observance of a certain set of dogmatic precepts, much like routine, and demands no serious notice on their part. In the absence, therefore, of any specific cause or causes, counteracting on preconceived notions and theories apt to make men devote their attention to doctrinal discussions or religious principles, no commotion in the even tenor of religious life can be contemplated. It is, therefore, quite in keeping with

the natural course of events that the State has not known of any religious movements worth mentioning. With an eminently Hindu Government conservative in its views and keenly imbued with respect for the tenents and the traditions handed down to it with a spirit of infinite toleration towards the numerous religions of which the different classes of its subjects are the votaries, it was not for a moment to be thought of that innovation in this direction would either be allowed or receive encouragement or countenance in the State. It is, however, too much to say what conditions may prevail under certain altered contingencies.

Eager eyes of a reformer, therefore, in this direction will be agreeably surprised to find that the total population of the State fails to show even a single Wahábi, while of the Ahmadi or Kádiáni sect there are only 43 souls. Their existence in Jammu city only is a sure indication of the fact that they represent those Muhammadans who have come up from the Punjab as State employees or otherwise; similarly the insignificant number of Aryás, known as the followers of the well-known Dayanand Sarasvati, goes up to 79. This again is due to a like cause, namely the import of this element from the Punjab. Of late, however, the schism, which has taken place amidst the Kashmíri Pandits in the North-Western Provinces since the return of Bishen Naráin Dar of Lucknow from Europe, now some years ago, has not been without its effects even upon Kashmír and its quiet going people, and the creation of the two Sabhás known as the Dharam and the Bishen Sabhás is the result thereof.

The Dharam Sabha consists of the orthodox Hindús, while the latter advocates latitude in certain social matters.

Subsidiary Table I.

General Distribution of population by Religion.

Religion.	1901.		1891.		1881.		Percentage of variation increase (+) or decrease (−).		Net variation 1881 to 1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891 to 1901.	1881 to 1891.	
1	2	3	4	5	6	7	8	9	10
Muhammadan	2,154,695	7,415·7	1,793,710	7,050·9	...	...	+20·1	...	...
Hindu	689,073	2,371·6	691,800	2,719·4	...	...	−·39	...	...
Sikh	25,828	88·9	11,399	44·8	...	...	+126·6	...	...
Budhist	35,047	120·6	29,608	116·4	...	...	+18·4	...	...
Jain	442	1·5	593	2·3	...	...	−25·5	...	...
Christian...	422	1·5	218	·9	...	...	+93·6	...	...
Parsees	11	·04	9	·04	...	...	+22·2	...	...
Others	60	·2	16,615	65·3	...	...	−99·6	...	...

Subsidiary Table II.

Distribution of Religion by Natural Divisions and Districts.

Natural Division and District.	Hindus.			Muhammadans.			Animists.			Others.		
	Proportion per 10,000			Proportion per 10,000.			Proportion per 10,000.			Proportion per 10,000.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
HIMALAYAS AND SUB-HIMALAYA WEST.												
Jammu Province.												
Jammu	6,029·1	...	...	3,888·6	...	...	...	...	...	82·3	...	...
Udhampur	6,036·7	...	..	3,787·7	...	...	...	...	...	175·7	...	...
Bhimber	2,075·1	...	...	7,859	...	...	...	...	...	65·9	...	...
Jasrota	7,896·8	...	...	2,091·6	...	...	...	..	...	11·6	...	...
Punch Jágír	673·9	...	...	9,067·5	...	...	...	...	...	258·6	...	...
Bhadarwah Jágír ...	6,396·2	...	...	3,598·8	...	..	...	...	...	5·	...	...
Total Jammu Province ...	4,116·1	4,384·9	...	5,762·1	5,539·7	...	...	...	...	121·8	...	...
Kashmir Province.												
Khás	571·3	...	...	9,364·8	...	...	...	...	...	63·9	...	...
Mozaffarabad ...	247·6	...	...	9,358·4	...	...	...	...	...	394·	...	...
Total Kashmír Province ...	524·3	635·5	...	9,363·8	9,305·2	...	...	...	...	111·9	...	..
Frontier Districts.												
Ladákh	12·9	...	...	8,165·9	...	...	...	...	...	1,821·2	...	...
Gilgit	328·7	...	...	9,654·1	...	..	...	...	...	17·2	...	...
Total Frontier Districts ...	97·6	16·7	...	8,565·5	7,282·9	...	...	...	...	1,336·9	...	...

Subsidiary Table III.

Distribution of Christians by Districts.

District.	Number of Christians.			Variation.		
	1901.	1891.	1881.	1891—1901.	1881—1891.	1881—1901
1	2	3	4	5	6	7
Jammu	145	46	...	99	...	...
Kashmír	244	145	...	99	...	...
Frontier	33	27	...	6	...	...

Subsidiary Table IV.

Distribution of Christians by race and denomination.

Denomination.	European.		Eurasian.		Native.		Total.		Variation + or −
	Males.	Females	Males.	Females.	Males.	Females.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Anglican Communion ...	85	77	7	8	27	32	236	182	+54
Calvanist	...	...	...	...	1	...	1	...	+1
Lutheran, &c.	...	...	..	...	...	...	...	5	−5
Presbyterian	6	...	...	...	18	16	40	4	+36
Roman Catholic	10	5	2	2	14	...	33	15	+18
Denomination not returned ..	5	9	1	3	60	34	112	12	+100

CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

It is difficult to elicit from the people a correct return of ages, and more particularly so the ages of the female population. The Miáns and other high class families, whose ladies are subject to *parda* system, were naturally averse to any enquiry being made as regards the ages of their females. So much about the well-to-do families. The masses even, have, besides their really being ignorant of their own ages, an instinctive repulsion to give information as to age of their females. There is over and above this a practice among the females of reducing the number of their years even when they become old enough to profit by their lie; amongst men reverse is the case and old men exaggerate on the other side, and add years to their age. It is stated in the English Census Reports that "we find ourselves on very uncertain grounds, and must proceed "with great care and circumspection" when dealing with the ages of the people. If such care and circumspection is found necessary when dealing with the English returns of ages, they will be hundred times more so when treating with those available in India.

(1). The proportion borne by the female population to the male population of the State as a whole has increased by 4·31 since 1891; for whereas in that year the number of females to 1,000 males was 879·91 it now stands at 884·22. It is somewhat difficult to account for the rise in the proportion in 1901, except on the supposition that the female population of ten years ago was a little under-estimated. The proportion of females to 1,000 males, however, varies considerably by provinces. In Jammu Province the proportion stands in the ratio of 883·29, while in Kashmir Province the ratio drops to the following figure of 876·18. In the Frontier Districts the proportion is only 932·87. We thus find that the females bear the greatest proportion to males in the Frontier Districts. In the city of Jammu and Srínagar the latter stands first in this respect and shows that there are 870·83 females to male population of every one thousand. In the Province of Jammu, Bhimber shows 905·17 females to 1,000 males with the exception of course of Bhadarwah jagir which comes in with a figure of 960·63 females in each thousand males.

(2). A perusal of the numbers counted under each age-period shows that both males and females are numerous between the ages of 5—10 than at any other age. Between 5 and 20 the total population rises gradually in numbers, increases very suddenly between 20 and 30, rises considerably after the age of 35, and then again after 45. The smallest proportion of the population belongs to the 55—60 period, but strangely enough the numbers of those who have passed their sixtieth year are practically more excessive than the numbers of those between the ages of 45 and 50 The proportion of females to 1,000 males is highest at the age period 0—5, namely 978·2, between the ages of 5 and 10 the proportion drops slightly to 918·1, and again it goes up to 1,037·9 between the ages of 20 and 25, and continues to go down until the age-period 35 and 40 when it stands at 784·09. From that point it again commences to increase to the figure of 824·2 at the age of 60 and over. The female population is far more numerous between the ages 0—5 than at any other period of life.

(3). As regards the infant population of the State, that is to say, children under one year of age, it may be said that ten years ago it numbered 114,220 while the figures stand at 1,07,960 in 1901.

(4). The civil condition of the people next demands attention, and dealing with the relation borne by each main religion to the total population of the State by the married, unmarried and widowed, it appears that the married Mohamedans show the highest percentage, namely, 33·4; unmarried of the same community form 35·9 per cent. of the total population of the State. While in the two provinces of Jammu and Kashmir the proportion of married Mohamedans stands at 13·2 and 17·09 and those of unmarried is 14·6 and 18·2, respectively. In the Frontier Districts the ratio is 3·1 married and 3·2 unmarried, while the percentage of the married Hindus, on the other hand, forms 10·5 per cent. of the total population. Sikhs of the same civil condition are ·4 per cent.

(5). Widowed females, it is noticed, are considerably in excess of widowed males; but unmarried men are roughly double the number of unmarried women, while in case of married ones the number of both sexes is equal. It appears that among Sikhs the unmarried both of male and female form the highest percentage of the whole community; that 44·3 per cent. of the Jain population is married; and that among the widowed the women and men are nearly equal. The percentage borne by the married Budhists to the total population of that religion is highest between the ages 60 and over. Excluding the age-period from 0—15, it appears that the percentage borne by the unmarried to the total population is highest at the age-periods between 15 and 20 and steadily decreases between the age-period 45—50, and again rises between 50 and 55, and falls down again at 55—60. Widowed of this community stand in the relation of 1,254 males to 2,350 females. Christians next deserve consideration, and their married and unmarried numbers show a relation of 95 to 67. The widowed among them are exceptionally small, and our figures ought to be naturally deficient in this respect. Unlike Hindus, where widow marriage is not allowed, as a rule, others can assume the civil condition at will, and there being no specific column to show what condition he or she was in before entering a married existence, it becomes difficult to ascertain the true strength of our figures. But standing as they are the relation of the married to the unmarried between the age-period of 0—10 is 1 to 100; while the same between the age-period of 15—25 is 25 married to 45 unmarried.

The Parsis in this state number only 11, all of which are in Srínagar. Married are found between the age-periods of 20 to 50; widowed there are *nil*.

(6). A study of civil condition relatively of age-periods proves that married population increases steadily during the following age-periods, between 15—30, forming 23·2 per cent of the total population, it decreases more rapidly until at the age-period of 60, and at 60 and over it again goes up much higher. The unmarried naturally bulk more largely in the lower age-periods, and from the period 10—15 onwards decrease very steadily until after the age of 35 when they cease to form any appreciable percentage of the total population.

The ages of the people, Subsidiary Table I.

Unadjusted age return of 100,000 *of each sex.*

Age.	Males.	Females.	Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3	1	2	3
0	3,537	3,931	47	178	144	94	3	4
1	1,543	1,579	48	455	576	95	25	13
2	2,822	3,210	49	125	169	96	7	4
3	3,008	3,481	50	3,750	3,275	97	2	2
4	2,943	3,199	51	154	124	98	4	4
5	3,114	3,354	52	249	202	99	3	2
6	3,010	3,315	53	110	95	100	52	45
7	2,683	2,963	54	168	145	101	1	2
8	3,438	3,203	55	909	692	102	2	2
9	2,241	2,216	56	153	154	103	2	1
10	3,711	3,419	57	101	106	104	1	2
11	1,244	1,322	58	119	148	105	3	2
12	4,208	3,529	59	42	110	106	2	1
13	1,218	1,130	60	2,892	2,494	107	1	1
14	1,914	1,758	61	78	85	108	1	1
15	2,590	2,342	62	131	138	109	1	1
16	2,242	2,253	63	54	76	110	2	2
17	686	696	64	72	66	111	2	1
18	2,182	2,434	65	438	286	112	2	1
19	587	542	66	76	73	113	...	...
20	3,676	4,882	67	40	57	114	1	...
21	474	454	68	51	49	115	1	1
22	1,801	1,325	69	31	38	116	1	1
23	537	456	70	822	736	117	1	...
24	1,108	1,204	71	25	41	118	...	...
25	4,664	5,143	72	85	29	119	1	...
26	817	782	73	26	20	120	3	2
27	649	621	74	30	25	121	1	1
28	1,201	1,271	75	273	220	122	...	...
29	302	362	76	18	44	123	...	...
30	5,971	6,160	77	14	24	124	...	...
31	275	284	78	22	45	125	1	...
32	1,547	1,192	79	14	7	126	...	...
33	358	319	80	524	519	127	...	...
34	458	390	81	16	34	128	...	...
35	3,744	3,368	82	21	21	129	...	...
36	1,111	926	83	7	10	130	1	1
37	325	246	84	22	27	131	...	...
38	585	531	85	42	41	132	1	...
39	236	253	86	9	15	133	...	...
40	5,492	5,393	87	7	7	134	...	...
41	196	216	88	9	13	135	...	...
42	446	419	89	4	6	136	...	...
43	168	159	90	132	102	137	...	...
44	240	253	91	4	4	138	...	...
45	2,328	1,877	92	5	5	139	...	...
46	231	243	93	2	1	140	2	...

The ages of the people. Subsidiary Table II.

Age distribution of 10,000 *of each sex.*

Age.	1901.		1891.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
0 and under 1	353	392	...	...
1 „ „ 2	154	158	...	...
2 „ „ 3	282	321	...	...
3 „ „ 4	301	348	...	...
4 „ „ 5	294	320	...	...
Total 0 and under 5	1,384	1,539	1,594	1,789
5 and under 10	1,449	1,505	1,404	1,428
10 „ „ 15	1,230	1,116	983	819
15 „ „ 20	833	816	784	780
20 „ „ 25	708	832	764	898
25 „ „ 30	763	818	779	855
30 „ „ 35	861	830	826	864
35 „ „ 40	600	532	581	535
40 „ „ 45	654	644	632	638
45 „ „ 50	331	300	366	298
50 „ „ 55	450	384	441	382
55 „ „ 60	132	120	146	113
60 and over	605	564	625	544
Total 5 and over 60	8,616	8,461	8,331	8,154
Unspecified	...	...	75	75
Grand Total	10,000	10,000	10,000	*10,018
Mean age	$21{\cdot}11\frac{8}{115}$	$23{\cdot}6\frac{141}{1000}$	$24{\cdot}3\frac{147}{1000}$	$23{\cdot}2\frac{103}{1000}$

* These figures have been taken from the last Census Report.

Subsidiary Table III.

Age distribution of 10,000 *of each sex by Religion.*

Age.	Hindus.		Muhammadans.		Animists.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 and under 1	261	272	385	432	...	..
1 „ „ 2	138	141	162	165	...	...
2 „ „ 3	211	253	307	345	...	...
3 „ „ 4	233	282	325	372	..	...
4 „ „ 5	223	267	319	339	...	...
Total 0 and under 5 ...	1,066	1,215	1,498	1,653	...	...
5 and under 10 ...	1,186	1,325	1,541	1,569	...	...
10 „ „ 15 ...	1,168	989	1,254	1,158	...	...
15 „ „ 20 ...	822	814	835	816	...	..
20 „ „ 25 ...	779	890	685	813	...	...
25 „ „ 30 ...	923	925	709	785	...	..
30 „ „ 35 ...	937	903	835	811	...	...
35 „ „ 40 ...	619	543	591	527	...	...
40 „ „ 45 ...	731	702	630	626	...	...
45 „ „ 50 ...	391	339	309	285	...	..
50 „ „ 55 ...	507	446	430	362	...	...
55 „ „ 60 ...	177	149	114	108	...	...
60 and over ...	694	760	569	487	...	...
Total 5 and over 60 ...	8,934	8,785	8,502	8,347	...	...
Grand Total ...	10,000	10,000	10,000	10,000	...	...
Mean age ...	$26 \cdot 8\frac{19}{250}$	$26\frac{17}{1000}$	$23 \cdot 7\frac{87}{500}$	$22 \cdot 7\frac{11}{50}$	...	...

Note.—No animists returned in the State.

Subsidiary Table under Second Addendum to 5th Note on Census Report.

The ages of the People.

Ages.	Jammu and Kashmir State, males.			Ages.	Jammu and Kashmir State, males.		
	Actual.	Smoothed arith intermediate.	Smoothed arith final.		Actual.	Smoothed arith intermediate.	Smoothed arith final.
1	2	3	4	1	2	3	4
0	3,537	3,537	3,537	52	249	386	612
1	1,543	2,634	2,981	53	110	318	612
2	2,822	2,771	2,921	54	168	318	584
3	3,008	2,686	2,885	55	909	288	559
4	2,943	2,979	2,901	56	153	290	532
5	3,114	2,552	2,882	57	101	265	510
6	3,010	3,038	2,790	58	119	661	443
7	2,683	2,897	2,774	59	42	646	428
8	3,438	3,017	2,725	60	2,892	652	412
9	2,241	2,623	2,702	61	78	639	398
10	3,711	2,968	2,589	62	131	645	383
11	1,244	2,524	2,532	63	54	154	378
12	4,208	2,459	2,406	64	72	154	335
13	1,218	2,235	2,313	65	438	136	295
14	1,914	2,434	2,177	66	76	135	254
15	2,590	1,730	2,088	67	40	127	213
16	2,242	1,923	1,938	68	51	204	163
17	686	1,657	1,837	69	31	194	157
18	2,182	1,875	1,761	70	822	203	149
19	587	1,521	1,711	71	25	198	143
20	3,676	1,644	1,631	72	85	198	137
21	474	1,315	1,627	73	26	88	136
22	1,301	1,419	1,591	74	30	86	129
23	537	1,617	1,603	75	273	72	122
24	1,108	1,685	1,585	76	18	71	114
25	4,664	1,555	1,616	77	14	68	107
26	817	1,688	1,620	78	22	118	91
27	649	1,526	1,657	79	14	118	84
28	1,201	1,788	1,644	80	524	119	78
29	302	1,680	1,629	81	16	116	73
30	5,971	1,859	1,584	82	21	118	68
31	275	1,691	1,556	83	7	22	65
32	1,547	1,722	1,512	84	22	20	57
33	358	1,276	1,514	85	42	17	49
34	458	1,444	1,476	86	9	18	39
35	3,744	1,199	1,449	87	7	14	29
36	1,111	1,245	1,399	88	9	32	20
37	325	1,200	1,365	89	4	31	18
38	585	1,550	1,269	90	132	31	18
39	286	1,367	1,216	91	4	10	17
40	5,402	1,391	1,141	92	5	10	16
41	196	1,308	1,095	93	2	10	15
42	446	1,308	1,042	94	3	10	12
43	168	676	1,019	95	25	10	8
44	240	683	963	96	7	8	7
45	2,328	629	925	97	2	8	6
46	231	686	878	98	4	3	5
47	178	663	840	99	3	3	3
48	455	948	750	100 and over.	66	66	66
49	125	932	717				
50	3,750	947	681				
51	154	878	650	Total ...	100,000	Not smoothed.	

Subsidiary Table. I.

General proportion of the Sexes by Natural Divisions, Districts and Cities.

Natural Division, District or City.	Females to 1,000 Males.			
	1901.	1891.	1881.	1872.
1	2	3	4	5
HIMALAYAS AND SUB-HIMALAYA, WEST.				
Jammu Province	883·3	868·9	...	...
Jammu Khás, including City	852·3	817·8	...	...
Udhampur	875·8	876·3	...	...
Bhimber	905·1	888·4	...	...
Jasrota	871·7	860·7	...	...
Punch Jágír	894·9	892·3	...	...
Bhadarwah Jágír	960·6	933·3	...	...
Kashmir Province	876·1	889·2	...	...
Khás, including City	880 0	895·9	...	...
Mozaffarabad	853·8	849·6	...	...
Frontier Districts	932·8	926·6	...	...
Ladákh	985·5	967·3	...	...
Gilgit	802·5	644·8	...	...
Jammu City	625·9	532·1	...	...
Srínagar City	870·8	896·6	...	...

Summary Table I

Comparison of [illegible] with the Civil condition.

Subsidiary Table II.

Distribution by Civil Condition and main age periods of 10,000 *of each sex.*

Age.	Unmarried.		Married.		Widowed.		Females per thousand males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
5 years to 10 years	760·75	672·44	8·22	32·66	·403	1·28	883·91	3,971·12	3,179·48
10 years to 15 years ...	601·5	337·5	49·44	181·09	1·32	4·62	561·06	3,662·16	3,497·39
15 years to 40 years ...	675·8	117·34	1,252·89	1,545·5	69·3	133·7	173·62	1,233·43	1,930·6
40 years and over	65·47	6·96	916·8	511·5	170·5	425·74	106·39	557·95	2,498·47
All ages	2,103·62	1,134·26	2,227·34	2,270·64	241·53	565·7	539·19	1,019·44	2,342·18

Subsidiary Table IV.

Distribution by main age periods of 10,000 *of each Civil Condition.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0 year to 10 years	1,493·47	10·2	·44	1,390·82	36·28	1·45
10 years to 15 years	601·5	49·44	1·32	337·5	181·09	4·62
15 years to 40 years	675·8	1,252·89	69·3	117·34	1,545·4	133·7
40 years and over	65·47	916·8	170·5	6·96	511·5	425·74

Subsidiary Table VI.

Proportion of the sexes by Civil Condition for Religions and Natural Divisions.

Religion or Natural Division.		NUMBER OF FEMALES PER THOUSAND MALES.														
		AT ALL AGES.			0—10.			10—15.			15—40.			40 AND OVER.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Himalayas and Sub-Himalaya West.	Hindus	1,019·06	492·4	2,737·26	6,105·78	928·5	4,190·5	4,828·27	386·53	5,275·8	1,273·3	46·27	2,981·11	439·2	17·6	2,634·4
	Sikhs	957·72	581·3	2,168·6	3,062·5	872·9	2,000	5,349·20	521	10,000	1,199·94	74·98	2,037·03	510·4	51·1	2,191·8
	Jains	902·9	528	1,115·4	1,000	800	...	4,000	956·5	...	921·87	78·94	454·54	763·15	71·42	1,714·2
	Budhists	927·6	927·5	1,874·2	989·1	963·2	1,000	546·7	1,048·5	6,333·3	1,001·9	851·5	422·2	876·2	668·7	3,523·2
	Parsis	600	...	...	...	...	...	...	...	...	666·7	...	...	500	...	...
	Musalmans	1,023·05	701·4	1,235·6	2,979·12	932·05	2,580·6	3,390·8	609·47	2,665·4	1,225·14	221·73	1,505·85	590·37	175·65	2,401·81
	Christians	705·26	801·52	1,400	...	1,083·33	...	...	923	...	844·8	655·7	1,200	459·4	111·1	1,600
	Unspecified	800	605·7	666·6	...	1,871·4	...	...	...	1,000	1,200	83·3	...	400	...	666·7

Subsidiary Table VIII.

Proportion of Wives to Husbands for Religions and Natural Divisions.

Natural Division (or group of Districts).	Number of married females per 1,000 married males.										
	All Religions.	Hindus.	Sikhs.	Jains.	Budhists.	Parsis.	Musalmans.	Christians.	Unspecified.	Cities.	Rural areas.
1	2	3	4	5		7	8	9	10	11	12
HIMALAYAS AND SUB-HIMALAYA WEST.											
State	1,020·2	1 019·06	957·72	902·9	927·61	600	1,023·06	705·26	800	916·5	1,026·6

CHAPTER V.—EDUCATION.

1. I would have only too willingly undertaken the task of elucidating the nature and the means of education by a reference to that part of the State Administration Report which treats on the subject—I do not mean high class education, but only the primary part of it—had it not been in conflict with the express instructions of the Census Commissioner for India conveyed in his thirteenth note on Census Reports, para 9. I beg at the same time, however, to be excused for a little diversion if I take up the question of the primary education, and discuss it at some length to induce the State authorities to do justice to it. In doing so I deal with only one district. The want of primary education in the country struck me forcibly when I was making an inspection tour in connection with my duties as a Revenue Officer of the State in the district of Bhimber. I should add that in this country, as everywhere else, the revenues depend, to a greater extent, upon the agricultural classes. In fact it is they who furnish the means and provide us wherewith to sustain life. Should we not, therefore, strive hard to better the condition of this class of our subjects? All attempts in this direction are, however, impossible unless they are reclaimed by some description of education, even the most rudimentary—primary or whatever you may call it.

According to the recent census returns the population of the Bhimber district amounts to 400,229 souls, inclusive of 190,145 females.

A reference to the Punjab Educational Report for 1899 and 1900 will show that there are 7,867 educational institutions in all for a male population of 11,252,249 souls. The number of school-going boys is 239,024. Out of the above mentioned number of institutions we can fairly deduct the number of colleges and institutions which are maintained for female education. Reducing thus the number of schools, including High Schools, amounts to 2,687, and excluding High Schools to 2,581. The number of school boys in the latter class institutions amounts to 140,759, thus giving an average of 55 boys per school.

On the basis of the Punjab figures our total number of boys expected to attend the schools under the present population would be more than 2,628 in round numbers, requiring 48 institutions to be kept up to impart education to these boys at the Punjab rate, but in the district of Bhimber there is only so poor a number of schools as ten.

2. In British India also the want of primary education amongst the agricultural classes has been the source of great trouble and difficulties to themselves as well as to the Government. The Land Alienation Act, for instance, is one of the result of such troubles, and the necessity of passing such an Act was felt simply because the agricultural classes not knowing the three r's could not guard their own interests, and were entirely left at the mercy of the calculating sahukárs and other income-depriving agencies.

3. I would be right if I added that the judicial authorities will be able to tell the exact number of cases in which *ex-parte* decrees were passed, because the fiction of the service of summons had, in its legal acceptation, been duly satisfied when, strictly speaking, it was neither more nor less than a nominal discharge of that duty, if not the practice of an actual imposition.

4. There are in the State only 2 High Schools, one at Srinagar and the other at Jammu; 9 vernacular Middle Schools and 25 Primary Schools in the Jammu Province; 16 Primary Schools in Kashmir; 19 Primary Indigenous Branch Schools in Srinagar and 2 in Jammu, making a grand total of 74. According to the last Administration Report (1897-98) the number of boys on the roll amounts to 5,423 The figures deduced from the present census operations show that the total population of the school-going age (5—20) numbers 1,010,029. Now according to the Punjab standard of 55 boys per school the State ought to add to the number of schools and raise them to 18,037 institutions against insignificant 74, the present number. I would be the last man to fail to

support or be unfavourable to high education, but I cannot help observing that high class education is no good unless the masses are not first enabled to value and appreciate it. Unless therefore we first prepare the soil there is no use throwing seed ; no building would be strong without a solid foundation.

5. A glance for a moment at the last Census Report will at once show that there are no figures available to institute a comparison between the figures obtained in this census and the last. I understand, however, that at the census of 1891 the population, generally for the purposes of educational statistics, was divided into three classes of "Learning, Literate and Illiterate." The then three-fold division has now been ignored in favour of the dual one—"Literates and Illiterates." The word literate signifies the ability both of reading and writing any one language, various degrees of proficiency being, however, equivocal. Our figures, therefore, as they stand are likely to be misleading, as an adult going up for his Master of Arts examination stands upon the same footing with the lad taken away from the primary school to look after his father's cattle, but returned as literate.

Even in the presence of express and lucid instructions I am doubtful if men who confined their talents to the writing and reading only of their names were not returned as خواندہ or literate. There will, likewise, be many whose claims to be literate rest entirely on a knowledge of the shop-ledgers. These, however, are difficulties native to all attempts, for ascertaining the numbers of those able to read and write; these being matters for individual judgment, we must take our figures in this respect as we find them. At the present moment, therefore, it seems desirable to restrict one's remarks to the results recently tabulated to afford data for a future comparison.

On this occasion the literate form 2·03 and the illiterate 97·97 per cent. of the total population, urban as well as rural. Distinguishing consequently one from the other the percentage stands at 1·5 and ·57 for the total rural and urban population. The proportion of the percentage between the urban and the rural population seems to be striking, but it should be borne in mind that there are only two towns in the State returning population of about 150,000 souls, whereas the rest is all rural. The percentage borne by the literate and illiterate of both sexes to the total population of the country varies considerably : for example, out of the total population of 2,905,578 only 2 per cent. are literate males and only ·04 per cent. are literate females ; while the remainder are composed of illiterate males and females to the extent, roughly, of 51·07 and 46·9 per cent. respectively.

Illiterate males thus form, when compared with females, about an equal division, although the education of the male sex is not only varied, but much more widespread than that of the female sex in comparison, which contributes only ·04 per cent. who are literate to the total population of the State.

6. Turning to the subject of education by religion, it is apparent that the Hindu community shows the highest percentage of literate males, who form 1·38 per cent. of the total population. Literate women amongst them are, however, few ; and form almost so small a minority of the total population as ·02 per cent ; in other words the total literate females of the Hindu community are 499 in number.

Next to the above community literate males are most numerous among the Muhammadans, the third place is occupied by the Sikhs, the fourth by the Buddists, the fifth by Christians, and the sixth by Jains, whose literate males constitute ·0052 per cent. of the total population. When we turn to the figures of the literate females among the various classes of the people above named the order stands as given in the margin. One is surprised to find that among the Muhammadan subjects of the State, who form the bulk of the population of the State, and out-number their Hindu brethren, and constitute about 74

Name of the community.	Total females.	Percentage.
Hindús	499	·02
Muhammadans	477	·01
Sikhs	126	·004
Budhists	86	...
Christians	72	...
Jains	1	...

per cent. of the total population, there are only 477 learned females, while Hindu literate females are 499. I am sure that even in Provinces where there are express provisions made for the educational seminaries of ladies literate females will cut a very poor figure in a return of this kind.

7. We must bear in mind the fact that in British India very liberal encouragements are held out to the people in this direction. The state of affairs with regard to education of males, not to speak of females, is easily imagined here where there are absolutely no facilities placed within the reach of the people to practice reading and writing. I am of opinion that the Hindu literate females who number about 499 in the total population of the State, must necessarily be those who have accompanied their relations in the service of the State, and this is borne out by the fact that not less than 389 Hindu literate females are found in Jammu, 103 in Kashmir and only 7 in Frontier Districts. Of late there has been established in Jammu a girl school, the fruit of the labours of a lady who styles herself as Jewan Mukat. The State has judiciously as well as graciously sanctioned a grant-in-aid of one thousand a year to the institute from the next Hindi year. So far as the figures for the Muhammadan literate females are concerned I am afraid our figures are misleading, as there must be very few indeed able to read and write any particular language. I presume that those ladies who are able to recite verses of the Kuran Sharif by rote, a custom much prevalent among the well-to-do and civilized Muhammadan families, have been returned as literates. If for a moment we stop to think over the relative strength of the educated communities we will find that the following result holds good :—

In every 1,000 Hindus there are 58·1 literates and 941·9 illiterates, and in every one thousand Muhammadans the population stands in the ratio of 6·9 literates to 993·07 illiterates. Literate Sikhs bear to the illiterate Sikhs the proportion of 87·03 to 912·9 in every 1,000, while Jains bear the relation of 346·2 to 653·8. It is only among the Christians and the Parsis that the literate males and females stand in an enviable position, and show almost an equal proportion of literates and illiterates. The reason thereof may be said to exist in the smallness of the numbers in which these people are found within the State Dominions.

8. Diverting our attention to education with regard to age-periods, it is seen that the proportions borne by the illiterate to the literate in every one thousand population between the ages 0—10 stands at 293 to ·32, that from 10—15 this figure decreases to 116·1 to 1·5, and once again to 80·4 to 2·03 at the age-period 15—20. It is natural that the percentage of illiterates should be highest at the age period 0—10, and further that the percentage which gradually drops up to the age of 20 should again considerably rise at the age period 20 and over. Males and females who can neither read nor write form almost an equal proportion at the age periods 0—10; illiterate males being 150·1 and illiterate females being 142·9. Between the ages 10—15 the illiterate males in every one thousand number 63·8 and illiterate females 52·3, while at age period 20 and over the number of males goes up to 254·6, that of females to 235·5. So far as English education is concerned the proportion both of males and females literate in this language is highest at the age-period 20 and over.

Subsidiary Table I.

Education by Age and Sex (General Population).

Age Period.	Number in 1,000.						Number in 1,000 literate in.						Number in 1,000 literate in English.			Females to 1,000 males.		
	Literate.			Illiterate.			Vernacular A (Urdu).		Vernacular B (Bhasha).		Other languages.							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0 and under 10	·32	·29	·03	293	150·1	142·9	·11	·002	·02	·001	·16	·02	·009	·007	·002	102·7	951·7	272·7
10 „ 15	1·5	1·4	·05	116·1	63·8	52·3	·5	·006	·09	·001	·74	·04	·05	·05	...	32·7	819·2	...
15 „ 20	2·03	1·97	·06	80·4	42·2	38·2	·7	·008	·17	·004	·99	·04	·1	·1	·002	28·7	950·9	17·2
20 and over	16·6	16·3	·3	490·07	254·6	235·5	3·18	·03	2·78	·02	9·9	·2	·4	·4	·02	18·4	924·9	52·4
Age not returned	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	20·4	19·96	·44	979·5	510·7	468·8	4·5	·05	3·06	·03	11·8	·3	·54	·52	·02	21·7	916·9	43·6

Subsidiary Table II.

Education by Age, Sex, and Religion.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bhasha)		Other Languages.							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDUS.																		
0—10	·8	·8	·002	237·6	120·3	117·2	·5	·004	·08	·004	·4	·02	·02	·02	...	35·5	974·3	...
10—15	4·12	4·05	·07	104·4	58·8	45·6	1·64	·007	·34	·006	1·8	·05	·2	·2	...	16·1	776·8	...
15—20	5·6	5·5	·08	76·1	38·6	37·5	2·1	·01	·6	·02	2·4	·06	·3	·3	·001	16·1	970·3	3·9
20 and over	47·53	46·93	·6	523·7	262·9	260·8	8·1	·05	10·8	·09	27	·4	1·07	1·063	·003	11·5	991·9	·3
Total	58·1	57·4	·7	941·9	480·7	461·1	12·1	·07	11·9	·1	31·7	·5	1·64	1·63	·01	12·6	959·4	2·6

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Vernacular A. (Urdu)*		*Vernacular B. (Bhaska)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
SIKHS.																		
0—10	2·3	1·6	·6	294·6	156·3	138·3	·5	·04	·04	·04	1·08	·62	..	...	...	439·02	885·5	...
10—15	5·8	5·1	·7	108·1	61·8	46·3	1·4	...	·4	...	3·3	·7	·08	·08	...	142·9	748·9	...
15—20	8·3	7·6	·7	80·1	41·5	38·6	1·6	...	·8	...	4·9	·7	·2	·2	...	91·4	930·1	...
20 and over	70·5	67·8	2·7	429·9	213·4	216·5	7·3	...	12·2	·04	45·03	2·71	3·3	3·3	...	40·5	1,014·2	...
Total	87·03	82·1	4·8	912·9	473·1	439·8	10·7	·04	13·5	·07	56·3	4·7	3·5	3·5	...	59·4	929·6	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
JAINS.																		
0—10	13·6	13·6	...	194·6	101·8	92·8	2·3	...	11·3	...	...	...	...	...	...	...	911·1	...
10—15	27·1	27·1	...	86·	27·1	58·8	2·3	...	24·9	...	...	...	...	...	...	...	2,166·7	...
15—20	40·7	40·7	...	52·04	18·1	33·9	4·5	...	36·2	...	...	...	...	...	...	...	1,875	...
20 and over	264·7	264·7	...	321·3	81·4	239·8	4·5	...	253·4	...	...	...	6·8	6·8	...	...	2,944·4	...
Total	346·2	346·2	...	653·8	228·5	425·3	13·6	...	325·8	..	...	...	6·8	6·8	...	...	1,861·4	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ZOROASTRIANS.																		
0—10	90·9	90·9	...	181·8	181·8	...	...	...	...	...	...	...	90·9	90·9	...	...	...	...
10—15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	454·5	454·5	...	272·7	...	272·7	...	..	...	...	...	...	454·5	454·5	...	...	3,000	...
Total	545·45	545·45	...	454·5	181·8	272·7	...	...	...	...	...	...	545·45	545·45	...	...	1,500	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bhasha)		Other Languages.							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
MUSSALMANS.																		
0—10	·13	·11	·02	312·3	160·5	151·8	·04	·001	·0004	...	·06	·01	·0009	·0009	...	181·8	946·3	...
10—15	·56	·53	·03	120·3	65·7	54·6	·1	·006	·003	...	·34	·02	·006	·006	...	59·2	830·1	...
15—20	·771	·736	·035	81·8	43·3	38·4	·25	·006	·002	...	·5	·03	·01	·01	...	5·04	886·03	...
20 and over	5·5	5·3	·13	478·6	252·2	226·4	1·6	·03	·08	·001	3·6	·1	·06	·06	...	25·2	897·6	...
Total	6·9	6·7	·2	993·07	521·81	471·27	2·08	·04	·09	·001	4·5	·2	·08	·08	...	32·9	903·1	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	*Literate.*	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
CHRISTIANS.																		
0—10	28·4	14·2	14·2	208·5	99·5	109·01	2·37	...	...	...	...	...	26·06	11·8	14·2	1,000	1,095·2	1,200
10—15	16·6	16·6	...	42·6	14·2	28·4	2·37	...	..	...	...	...	14·2	14·2	...	...	2,000	...
15—20	23·7	9·5	14·2	33·1	18·9	14·2	2·37	2·37	...	...	...	2·3	16·6	7·1	9·5	1,500	750	1,333·3
20 and over	395·7	251·2	144·5	251·2	135·1	116·1	28·4	7·1	7·1	..	7·1	11·9	334·1	208·5	125·6	575·5	859·6	602·3
Total	464·4	291·5	172·9	535·5	267·77	267·77	35·5	9·5	7·1	...	7·1	14·2	390·9	241·7	149·2	593·5	1,000	617·6

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
BUDHISTS.																		
0—10	·25	·23	·02	191·8	94·3	97·5	...	...	...	...	·22	·02	...	...	...	125	1,034·5	...
10—15	1	·9	·1	90·5	45·6	44·9	...	...	...	...	·94	·14	...	...	...	151·5	985·6	...
15—20	2·4	2·3	·1	82·1	41·4	40·7	·03	..	...	...	2·2	·1	....	...	...	50·6	984·9	...
20 and over	43	40·8	2·2	588·84	275·66	313·18	·14	...	·05	...	40·6	2·2	...	...	...	53·1	1,136	...
Total	46·7	44·3	2·5	953·3	457	496·3	·2	...	·05	...	44·03	2·5	...	...	...	55·4	1066·2	...

Subsidiary Table II.

Education by Age, Sex, and Religion—concluded.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
UNSPECIFIED.																		
0—10	...	...	...	333·3	116·7	216·6	...	...	...	...	...	...	...	...	...	...	1857·1	...
10—15	...	...	...	66·7	50	16·7	...	...	...	...	...	...	...	...	...	...	333·3	...
15—20	...	...	...	50	33·3	16·7	...	...	...	...	...	...	...	...	...	...	500	...
20 and over	33·3	33·3	...	516·7	366·7	150	16·7	...	...	...	16·7	...	...	...	...	...	409·1	...
Total	33·3	33·3	...	966·7	566·7	400	16·7	...	...	...	16·7	...	...	...	...	...	705·9	...

CHAPTER VI.—LANGUAGES OF THE PEOPLE.

1. **Value of returns.**—The only use for the returns for the languages lies in the fact that they give an insight into the character and the nationality of the people enumerated, or the nationality which have immigrated to the area under census. At the present occasion, however, we have got a direct return bearing on the point, and the only use, therefore, which can be made of this is to show the spread or decrease of various local languages in use, and that too very imperfectly. The chief difficulty, however, lies in the matter of names. Enumerators were specially enjoined to enter the mother tongue by the name by which the person interrogated from called it, and not to introduce their own theories. Majority of the people can hardly make any distinctions between diverse form of speech. I was agreeably disappointed when out inspecting, in several cases to see that the peasant in answer to the enumerating scribe on the point said, "you know what language I speak, enter it as such," and sometimes he would call it Punjabi for Dogri, and would substitute Dogri for Punjabi some other times. It is questionable whether he should be prompted in a matter like that, and all such promptings were strictly forbidden. There is, however, another use to which the returns may be made subject, but then it is reserved for countries which are far more civilised, and have begun researches in the history and philology of the languages. Importance from a linguistic point of view is not to be considered or dealt with here, and in places like this the returns of this kind are of no value but a mere burden.

2. **Indian Western Group or Hindustani, Hindi and Urdu.**—From a linguistic or philological point of view there is generally more or less marked distinction between Hindustáni or Urdu on one hand and Hindi on the other. Hindustáni or Urdu is that form of language which imbibes major portion of the Persian phraseology as its very name Urdu implies. The word Urdu means an army (*lashkar*) and as *lashkar* was the centre of conflux of men from different nations and parts of the world, constant rubbing of the languages smoothed it into a common form of speech including words from every language, and a new form of speech under the nomenclature of Urdu came into creation. By the gain of time it gained in richness, and the once rough and rugged form of speech has now attained a literary character. The word Hindustáni, properly speaking, means pertaining to Hindustán. Following close reasoning, therefore, the word would be applicable to all the languages spoken in India, but the significance of the word has become limited, and is applied to those languages only which are prevalent in North-West Provinces, and Urdu, properly speaking, according to the common belief, is another name for Hindustáni, while Hindi, truly speaking, is that variety of the tongue of which Brij Bhásha is literary type, and which is written in the Deva Nagri characters. The word therefore, in strict accordance with the type it bears, should only be applicable to the language spoken at Mathra and Bindraban. Strangely enough the people of the two places make a clear distinction between the two forms and name their tongues as "Mathuri and Bindrabani." Those that have returned themselves as speaking Hindustáni are 702 persons in Jammu District, 142 in the District of Udhampur, while in Jasrota and Bhimber these number 55 and 93. Men speaking Urdu are shown to be 75 in district Jammu, 5 in Udhampur, 1 in Bhimber, in Jasrota 2, and in Srínagar 277, in Ladakh 2 and in Gilgit 7. I have reasons to believe that out of the total number of Hindustáni and Urdu speaking persons there will be very few as speaking Urdu or Hindustáni in their homes. By Urdu or Hindustáni I mean the language which bears the Lucknow or Delhi stamp. It is most improbable that these people should be speaking Hindustáni as the returns pretend. I am of opinion that the greater number of persons who have so returned their language might be conversant with the Hindustáni which we recognize as such, but very few of them really talk it in their homes. Twenty-three persons are returned as speaking Hindi, but it is very difficult to ascertain, and it is quite impossible in each case to find out how many of the persons so returned speak the Hindi of the Brij Bhásha type. I am again confident that it is some local dialect which they have returned as such.

3. **Gurmukhi.**—So many as 654 persons are returned as speaking Gurmukhi. Gurmukhi is no language unless it be that form of Punjábi which is written down in Gurmukhi characters. I am not aware that there is any such form of speech as Gurmukhi.

4. **North Western Group or Kashmiri.**—With the exception of the Kashmiri language which is being spoken by so many as 981,628, Punjábi is mostly spoken of. Kashmíri speaking persons are 3,378·5 per ten thousand, while Punjabi speaking people are 2,972 per ten thousand, and the figures for Dogri speaking amongst every ten thousand individuals are 1,501·3. The acknowledged type of the language is that form of speech which is in use in Lahore and in Amritsar, with the exception, therefore, of those few servants of the State or their dependents who have come up here, the true specimen of Punjábi is not known. That part of Dogri, therefore, which is spoken in Jammu City, or less uncivilised part of the Province, has been allied to Punjábi and named as such.

The validity, therefore, of our figures is questionable, and it is very difficult to fix a hard line of distinction. Dogri is returned as being spoken by a number of 436,211 persons, and it is not to be wondered that in the presence of such a majority of Punjábi speaking people the return for Dogri speaking population is so small, and it is only to be accounted for in the manner that most of the Dogri speaking inhabitants have either returned themselves as Punjábi speaking or Pahári speaking individuals. Properly speaking, Dogri is the language spoken by the Dogras of Jammu and its immediate neighbourhood. Strangely enough the languages spoken of by Drew in his "Jammu and Kashmír" named the Chhiballi languages, have been but poorly returned during the present census. It seems, therefore, that these languages have been merged into one or the other form of Pahári or Dogri.

5. **Northern Group or Pahari.**—This name has been given to the group of languages that lie between the Dogri and Punjábi on the one hand, and Tibetan or semi-Tibetan family of languages on the other. Strictly speaking, Gujri, Bhadarwahi, Kishtwari, Padri, Pogli, *Kanasi*, Rambani, and *Bambagi* in vogue, mostly in Udhampur District, are all more or less akin to each other in pronunciation or vocabulary or both and distinct from those of other groups.

6. **Balti.**—Bálti is that form of speech which is spoken of in Báltistán.

7. **Iranian, Western and Eastern Group or Persian, Pashto and Afghani.**—These three languages are foreign, and have been introduced simply through the Pathán labourers working on different works of public utility. Persian element has also been introduced by those foreigners who visited the Happy Valley in the train of Sardár Muhammad Ayub Khan. Afgháni has also been introduced in much the same manner.

8. **Marwari, Bengali.**—Marwári, the language of Márwár, belongs to the Rájisthání group of the languages, and must have been due to the inroad of the distressed driven people of Rájpútána. Bengáli is used by the State servants of Bengal population.

9. **Bhutti.**—Bhutti language is spoken in Ladákh and its suburbs. This is one of the Turanian family.

10. **Kashmiri.**—Again is mostly spoken of in the Kashmír Valley in those parts where the Kashmíris abound. It is an admixture of Persian and degenerated Sanskrit. Although it is an old language but excepting those few productions which the efforts of the missionaries in Srínagar have produced the language can claim no literature of its own.

11. **General.**—There are few other languages that require any consideration. Naipáli and Gorkhi is spoken by the Gurkha soldiers among the forces of His Highness.

12. **Gujrati.**—Gujráti, or more accurately Guzráti, by Parsis and Parsi traders; and English by the European community. French is also found amongst the languages that are in existence within the territories of His Highness.

TABLE X.—LANGUAGE.

Part I.—Classified totals. Subsidiary Table I.

Family.	Branch.	Language or dialect.	Total. Persons.	Males.	Females.	Proportion per 10,000 of population.
1	2	3	4	5	6	7
Indo-European Family. Aryan sub-family.	I.—Iranian.	**Population**	2,905,578	1,542,057	1,363,521	...
		I.—Western Group	552	433	119	1·9
		1. Persian	552	433	119	1·9
		II.—Eastern Group	1,954	1,395	559	6·7
		3. Balochi	1	...	1	·003
		12. Pashtoo	1,253	958	295	4·3
		12. Kábuli	1	1	...	·003
		12. Afghání	273	221	52	·9
		Tagati	116	46	70	·4
		Yaghistáni	13	4	9	·04
		Kaghání	297	165	132	1·02
	II.—Indian.	III.—Shina—Khowar Group	54,364	29,107	25,257	187·1
		31. Khowar, Arniya and Chitrári	228	118	110	·7
		32. Shina	46,813	25,282	21,531	161·1
		34. Chilási	8	2	6	·02
		35. Brokpa	7,315	3,705	3,610	25·2
		IV.—North-Western Group	998,193	533,999	464,194	3,435·4
		38. Kashmíri	981,628	5,25,197	456,431	3,378·5
		Dardah	3,807	2,087	1,720	13·1
		40. Kishtwári	12,078	6,347	5,731	41·6
		Bambaghi	320	173	148	1·09
		41. Rambáni	359	195	164	1·2
		48. Multáni	1	1	...	·003
		Dialects North of the Salt Range	193	157	36	·7
		50. Chhibháli	86	61	25	·3
		56. Pothwári	107	96	11	·4
		Dialects South of the Salt Range	25	11	14	·09
		65 Sindhi	25	11	14	·09
		V.—South-Western Group	31	30	1	·1
		95. Kalwadi	28	28	...	·09
		105. Marheti	3	2	1	·01
		VI.—Western Group	1,429,218	761,831	667,387	4,918·9
		125. Gujráti	56	13	43	·2
		131. Kachchhi	18	18	...	·06
		149. Panjabi	863,539	458,934	404,605	2,973
		149. Gurmukhi	654	588	66	2·3
		150. Dogri	436,211	233,142	203,069	1,501·3
		Andhri	1	...	1	·003
		152. Powádi	5	3	2	·017
		157. Bikaneri	13	7	6	·04
		159. Dakhni	10	9	1	·03
		161. Vani	33	...	33	·1
		161. Márwári	266	141	125	·9
		166. Gujari	126,849	67,784	59,065	436·6
		167. Ráthi	1	...	1	·003
		170. Nagasi	3	3	...	·01
		172. Mathuri	2	2	...	·006
		178. Hindustáni	1,150	890	260	3·9
		182. Hindi	23	13	10	·07
		Sanskrit	9	9	...	·03
		Nágri	2	...	2	·006
		186. Urdu	369	273	96	1·3
		190. Bangrahi	4	2	2	·01

TABLE X.—LANGUAGE.

Part I—Classified Totals. Subsidiary Table 1—concld.

Family.	Branch.	Language or dialect.	Total. Persons.	Males.	Females.	Proportion per 10,000 of population.
1	2	3	4	5	6	7
Indo-European Family. Aryan Sub-family.	II.—Indian—concld.	Northern Group	156,141	80,774	75,367	537·37
		192. Pahári	103,686	53,991	49,695	356·9
		193. Bhadarwáhi	21,298	10,438	10,860	73·3
		195. Chawbiáli	5	4	1	·02
		196. Gádi	4,620	2,151	2,469	15·9
		201. Padri	4,540	2,362	2,178	15·6
		Pogli	6,351	3,266	3,085	21·9
		202. Kángri	10	10	...	·03
		204. Mandiáli	32	32	...	·11
		223. Siráji	14,743	7,806	6,937	50·7
		251. Naipáli	62	44	18	·21
		Gorkháli	794	670	124	2·7
		IX.—Eastern Group	111	90	21	·38
		270. Bengáli	62	43	19	·21
		279. Púrbi	49	47	2	·17
		Gipsy Dialects	2,920	1,459	1,461	10·04
		323. Labháni,...	2,528	1,253	1,275	8·7
		Dravidian family, Dravid	392	206	186	1·3
		Himalayan Group	168,216	84,876	83,340	578·94
		448. Bhotia (Balti)	130,678	65,844	64,834	449·7
		Bhutti	6,104	3,167	2,937	21·007
		454. Tibetan	1,445	834	611	5·
		Budhi	29,718	14,888	14,830	102·3
		482. Malhesti	7	7	...	·024
		488. Kanashi	264	136	128	·909
		Romance ... ... French	6	2	4	·02
		Romance ... ... Portuguese...	7	7	...	·02
			13	9	4	·04
		Balto-Slavonic ... (b) Slavonic ... Russian	1	1	...	·003
		Teutonic ... ... English	177	111	66	·7
		Teutonic ... ... Dutch	1	1	...	·003
			179	113	66	·6
Semitic.	Southern Branch.	Baghdádi	1	1	...	·003
		Arabic	19	18	1	·07
			20	19	1	·07
Mongolian.	Ural Altaic.	Turkish	33	26	7	·1
		Unspecified	93,415	47,728	45,687	321·5

Subsidiary Table II.

Distribution of Principal Languages.

Natural Division.	Districts.	Distribution by Languages of 10,000 of Population.										
		Kashmíri.	Kishtwári.	Punjábi.	Dogri.	Budhi.	Gojri.	Shina.	Pahári.	Siráji.	Bhotia (Bolti).	Bhadarwahi.
Himalayas and Sub-Himalaya, West.	Jammu	...	...	100,459	204,745	...	24,844	...	...	...	...	...
	Udhampur	50,114	11,975	...	128,724	...	25,749	...	16,795	14,743	...	...
	Bhimber	...	...	381,805	...	...	...	...	...	...	...	...
	Jasrota	...	...	45,379	93,056	...	...	...	...	...	...	...
	Punch	14,802	...	220,069	...	...	39,920	...	...	...	...	...
	Bhadarwah	...	...	...	...	...	...	...	...	...	...	20,977
	Srínagar	888,108	...	24,533	...	...	...	...	22,274	...	...	...
	Muzaffarabad	13,966	...	84,134	...	...	...	...	55,281	...	...	...
	Ladákh	...	...	...	...	29,716	...	...	...	...	121,302	...
	Gilgit	...	...	...	...	...	...	46,813	...	...	...	...

Subsidiary Table II.

Education by Age, Sex, and Religion.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bhasha)		Other Languages.							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDUS.																		
0—10	·8	·8	·002	237·6	120·3	117·2	·5	·004	·08	·004	·4	·02	·02	·02	...	35·5	974·3	...
10—15	4·12	4·05	·07	104·4	58·8	45·6	1·61	·007	·34	·006	1·8	·05	·2	·2	...	16·1	776·8	...
15—20	5·6	5·5	·08	76·1	38·6	37·5	2·1	·01	·6	·02	2·4	·06	·3	·3	·001	16·1	970·3	3·9
20 and over	47·53	46·93	·6	523·7	262·9	260·8	8·1	·05	10·8	·09	27	·4	1·07	1·063	·003	11·5	991·9	·3
Total	58·1	57·4	·7	941·9	480·7	461·1	12·1	·07	11·9	·1	31·7	·5	1·64	1·63	·01	12·6	959·4	2·6

DEAF-MUTE.

The figures in the tables represent the number of persons who are both deaf and dumb, and have been so from the date of their birth. The phrase used for indicating this class of infirmity was as clearly put down in the instructions as possible, leaving no room for misconstruction, while to add to it the express directions enjoining the enumerators not to enter in the Schedules those persons who had become deaf-dumb after birth were given. Trustworthiness of the figures, therefore, in the margin, and the table so far as is possible under the circumstances should not be far from reliable. From the perusal of the figures it will appear that this disease is more common than insanity and afflicts larger number of persons in all the religions. The Muhammadans here again as in the case of insanity stand high in the scale of afflicted ones. Hindus and Sikhs going down in proportion to their total population. Amongst the Muhammadan afflicted population, however, the proportion of the males to females is again larger.

DEAF AND DUMB.

Name of District.	Hindus.			Muhammadans.			Sikhs.			Others.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	936	595	341	884	559	325	7	3	4	6	4	2
Kashmir Province ...	49	40	9	1,125	714	411	9	6	3	..	...	...
Frontier Districts ...	...	...	...	311	165	146	..	...	...	22	15	7
Total ...	985	635	350	2,320	1,438	882	16	9	7	28	19	9

BLINDNESS.

Our figures include only those persons who are totally blind, and are blind by both eyes. The native word for blind is *andha* and was not likely to be misunderstood by the agency employed in enumerating the people, and therefore there remains little room for the admixture of those who are blind of one eye only.

There is again a marked tendency amongst the Muhammadans for blindness, propotions of males being greater.

Proportions of males to females amongst the Hindus is also greater, and the same is the case for Sikhs.

BLINDNESS.

Name of District.	Hindus.			Muhammadans.			Sikhs.			Others.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	756	436	320	449	269	180	4	3	1	5	1	4
Kashmir Province ...	59	44	15	1,585	918	667	9	6	3	...	...	...
Frontier Districts ...	...	...	...	190	80	110	...	...	...	27	12	15
Total ...	815	480	335	2,224	1,267	957	13	9	4	32	13	19

In collecting the returns for lepers we aimed at avoiding to include those persons who were afflicted with the less serious form of the disease commonly known as *phulbehri* or simply white spots on the skin, sometimes very small ones, sometimes extending to larger ones. Enumerators were ordered not to enter those suffering from the light disease, and although there is no certainty that in a matter requiring such careful and scientific discrimination our returns can be anything but correct, there is

LEPERS.

Name of District.	Hindus.			Muhammadans.			Sikhs.			Others		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	389	287	102	282	193	89	1	1	...	...	...	...
Kashmir Province ...	16	15	1	819	564	255	2	2	...	...	...	..
Frontier Districts ...	...	...	...	78	40	38	...	...	...	10	5	5
Total ...	405	302	103	1,179	797	382	3	3	...	10	5	5

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bhasha)		Other Languages.							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
JAINS.																		
0—10	13·6	13·6	...	194·6	101·8	92·8	2·3	...	11·3	...	...	...	...	...	...	...	911·1	...
10—15	27·1	27·1	...	86·	27·1	58·8	2·3	...	24·9	...	...	...	...	...	...	...	2,166·7	...
15—20	40·7	40·7	...	52·04	18·1	33·9	4·5	...	36·2	...	...	...	...	...	...	...	1,875	...
20 and over	264·7	264·7	...	321·3	81·4	239·8	4·5	...	253·4	...	...	...	6·8	6·8	...	...	2,944·4	...
Total	346·2	346·2	...	653·8	228·5	425·3	13·6	...	325·8	..	...	...	6·8	6·8	...	...	1,861·4	...

Subsidiary Table No. I.

Average number of afflicted per 10,000 *of each sex by Natural Divisions, in* 1881, 1891 *and* 1901.

Division or tract of country.	Insane.						Deaf Mutes.						Blind.						Lepers.						Total.		
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.			Males.	Females.	Total
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Himalayas and Sub-Himalaya West.																											
Jammu Province	2·4	...	...	1·1	...	...	7·6	...	...	4·4	...	...	4·7	...	...	3·3	...	...	3·2	...	...	1·3	...	...	17·9	10·1	28
Kashmir Province	4·6	...	...	2·6	...	...	6·5	...	...	3·6	..	...	8·3	...	...	5·9	...	...	5·0	...	...	2·2	...	...	24·4	14·3	38·7
Frontier Districts	·8	...	...	·9	...	...	7·9	...	...	6·7	...	...	4·1	...	...	5·5	...	...	1·9	...	...	1·8	...	...	14·7	14·9	29·6
Total ...	7·8	...	...	4·6	...	...	22·0	...	...	14·7	...	...	17·1	...	...	14·7	...	...	10·1	...	...	5·3	...	...	57·0	39·3	96·3

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
MUSSALMANS.																		
0—10	·13	·11	·02	312·3	160·5	151·8	·04	·001	·0004	...	·06	·01	·0009	·0009	...	181·8	946·3	...
10—15	·56	·53	·03	120·3	65·7	54·6	·1	·006	·003	...	·34	·02	·006	·006	...	59·2	830·1	...
15—20	·771	·736	·035	81·8	43·3	38·4	·25	·006	·002	...	·5	·03	·01	·01	...	5·04	886·03	...
20 and over	5·5	5·3	·13	478·6	252·2	226·4	1·6	·03	·08	·001	3·6	·1	·06	·06	...	25·2	897·6	...
Total	6·9	6·7	·2	993·07	521·81	471·27	2·06	·04	·09	·001	4·5	·2	·08	·08	...	32·9	903·1	...

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Vernacular A. (Urdu)*		*Vernacular B. (Bhasha)*		*Other Languages.*							
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
BUDHISTS.																		
0—10	·25	·23	·02	191·8	94·3	97·5	...	...	...	...	·22	·02	...	...	...	125	1,034·5	...
10—15	1	·9	·1	90·5	45·6	44·9	...	...	...	...	·94	·14	...	...	...	151·5	985·6	...
15—20	2·4	2·3	·1	82·1	41·4	40·7	·03	..	...	...	2·2	·1	....	...	...	50·6	984·9	...
20 and over	43	40·8	2·2	588·84	275·66	313·18	·14	...	·05	...	40·6	2·2	...	...	...	53·1	1,136	...
Total	46·7	44·3	2·5	953·3	457	496·3	·2	...	·05	...	44·03	2·5	...	...	...	55·4	1066·2	...

Subsidiary Table VII.

Proportion of females afflicted to 1,000 *males at each age.*

Age-period.	Total population.	Insane.	Deaf mute.	Blind.	Lepers.
0 and under 1	1,125	1,000	1,000	1,200	1,000
1 „ „ 2	428·86	1,000	800	...	...
2 „ „ 3	88·89	1,333·3	900	666·7	2,000
3 „ „ 4	710·53	428·6	975·6	227·3	1,666·7
4 „ „ 5	625	470·6	566·04	1,055·6	375
5 „ „ 10	631·58	661·02	690·5	547·6	431·4
10 „ „ 15	593·95	598·4	531·6	753·7	553·6
15 „ „ 20	662·82	439·2	725·1	787·4	578·1
20 „ „ 25	605·15	608·7	557·8	739·5	492·3
25 „ „ 30	532·075	340	521·1	717·6	500
30 „ „ 35	582·066	484·2	609·7	740·1	445·4
35 „ „ 40	520·47	462·9	463·6	782·1	410
40 „ „ 45	564·52	666·7	578	897·4	263·1
45 „ „ 50	399·95	240	395·2	531·6	289·4
50 „ „ 55	645·95	756·8	692·3	809·5	310·3
55 „ „ 60	672	1,100	761·9	682·5	451·6
60 and over	659·52	584·4	481·8	767·8	602·1
Unspecified	...	...	...	...	...

CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. The question of caste, tribe and race has indeed proved an enigma or rather a stumbling block to many enumerators, and a large number of schedules were examined in which the column headed "caste, tribe or race" was either blank or contained clearly insufficient or erroneous entries. Occasionally the Deputy Superintendent or other competent authorities of the abstraction office were enabled to fill up the blank by inference from other recorded details.

2. The chief difficulty however lies in the case of the Hindus amongst whom there are so many castes and sub-castes and gotras and inter-gotras that the party concerned himself not unfrequently confounds the one with the other. In the case of Mohamedans, however, the work has been more satisfactory.

3. The castes and sub-castes, therefore, recorded in the following pages of this chapter are mainly based upon the materials supplied to me by the reports of the District Officers. I am bound to say that the reports submitted were not quite up to mark and lacked in many points, which could not, however, be cleared owing to the shortness of time at my disposal.

The population of Jammu may be divided into :—

I Brahmans.
II Kshatries.
III Vaishas.
IV Shudras.

In addition to these. Budhist and Jains may also be mentioned—Bhabras of Jammu district representing the latter. They observe the principles and customs of Sanatan (ancient) Hindus. There is also another class of people who have relinquished their worldly connections and are known as *Bhikies* (those who live upon begging).

The following statement shows the classification of Hindu castes :—

Religion.		Caste.	Sub-caste.	Remarks.
Hindu, Sanatan.	1	Brahmans.	Gour	Priests of high castes, Gaurs are as a rule out-siders and few in number.
	2		Sarswat	
	3		Mohyals.	
	4		Other Brahmans ...	Agriculturists and priests of Shudras.
	5		Bhats.	
	6		Dakouts	
	7		Gujraties	Receive impure dáns.
	8		Acharjis	
	9	Kshatries or Rajputs or Khatrias.	Mián Rajputs.	
	10		Sao do.	
	11		Khatris.	

Religion.		Caste.	Sub-caste.	Remarks.
Hindu, Sanatan,	12	Vaishas.	Banias	Carry on commerce.
	13		Aroras	
	14		Bhatias	
	15		Mahajans	
	16		Kalals	
	17		Thakkars.	
	18		Jats	Agriculturists.
	19		Kamboha	
	20		Sainis	
	21		Labanas	
	22		Chauhans	
	23		Rauthours	
	24	Shudras.	Tailors.	
	25		Goldsmiths.	
	26		Carpenters.	
	27		Blacksmiths.	
	28		Metallic-utensil makers.	
	29		Jhiwars.	
	30		Kirths.	
	31		Painters on cloth.	
	32		Potters.	
	33		Barbers.	
	34		Dusalies	Makers of leaves utensils.
	35		Weapon Polishers.	
Hindu.	36	Jain.	Bhabras.	
	37	Bhikies.	Bairáges.	
	38		Udasis.	
	39		Sánniásis.	
	40		Jogis.	
	41		Jangams.	
	42		Suthras.	
	43		Bhatras.	
	44		Bazigár	Exhibitors of feats of activity.
	45	Low and impure.	Meghs.	
	46		Dooms	Under sub-divisions Barwala, Saryara, Batwal and Ratal.
	47		Chamárs	
	48		Bawariás.	
	49		Sansis.	
	50		Sweepers.	

4. Out of the above-mentioned four sects, Brahmans, Rajputs, Kshatries, Banias, Jats, Jhiwars and Barbers, only are the ancient castes and the remaining came into existence in accordance with the exigencies of the time and were designated after the occupation they took to. According to orthodox Hindu nations all the impure castes including the Muhammadans and Christians are known as Rakhshas or Chandals.

5. Brahmans No. 1 to No. 5, who strictly adhere to their religious precepts may drink water drawn or touched by Kshatria and Vaisha sects, with the exception of dyers, Kumhars, barbers, Dusalis and weapon polishers.

6. Gour Brahmans, who are chiefly immigrants to the State, have no objection in taking water from the above-mentioned Brahmans, but shall object to eat *kachi rasoie*, although prepared by one of the other four classes of Brahmans, while the other four classes of Brahmans make no such exceptions and eat *kachi* or *pakki* without any discrimination.

7. Bhabras were originally a suspected caste, and therefore no Brahmans used to drink water from or eat food cooked by them. But with their advance in prosperity and test of time they have been raised in status, and these restrictions have been removed.

8. With the exception of Bairagas and Udasis, who are Vaishnus, no Brahman drinks water touched or food cooked by the begging sect.

Similarly water touched or drawn and food cooked by Dakouts and Gujratís and Acharjis is not taken, as the former receive charity (*dáns*), while the latter two accept *dáns* at and after death for a certain specified period varying according to the custom of the community to which the deceased belonged.

9. First class Brahmans shown on Nos. 1 and 2 in the table given above work as priests between themselves, as also they serve as priests to Kshatrias, Vaishas, but as Birdesri to the former only.

The sub-castes of Saraswat Brahmans are:—

1. Gusain.
2. Khajuria.
3. Pandit Jamwal.
4. Pandit Kashmiri.
5. Pandit Dehia.
6. Pandit Barru.
7. Mangotre.
8. Badgal.
9. Dube.
10. Phade.
11. Sarotri.
12. Makotre.
13. Banotir.
14. Bandhotre.
15. Sadhotre.
16. Sadralah.
17. Badiál.
18. Kesar.
19. Pandit Khanerie.
20. Pandit Malhotri.
21. Banotre.
22. Takahe.
23. Missar.
24. Terkhade.
25. Nohad.
26. Baid.
27. Samnotre.
28. Basnotre.
29. Marotre.
30. Malotre.
31. Jarar.
32. Banatie.

10. Gusains stand first and are said to be priests of all the others. Khajurias and Pandit Barru come next and are priest and Birdesar to the ruling family of Jammu as also priests to other Rájpúts of Jamwal race. The remaining castes stand on equal footing, and serve as priests to each other.

11. Brahmans No. 4 act as priests and as Birdesars to all the Sudra castes enumerated in the statement from No. 24 to No. 35.

12. Mohyals have seven sub-castes (1) Dat, (2) Bali, (3) Vaid, (4) Chibber (5) Mohan, (6) Bamwal and (7) Lau. Having given up receiving *dán* they took service as their chief occupation. They have a liking for military service.

13. Bhats No. 5 are poets, and they earn their bread by praising people and giving accounts of their ancestors which accounts and histories are not always correct, and very often an exaggerated account of the deeds of those of whose history they recite.

14. Rathour and Chauhan in this part of the country who claim to have descended from Rajputs were originally sportsmen and led an unsettled life. On their arrival in this State the late Maharaja engaged them as sportsmen. As they used to chase boars by the means of *bawar*, they were distinguished as *Bawarias* after the name of their chasing apparatus *bawar*, and regarded as a low and impure caste. *Bawar* is a net of rope.

15. I wonder that the Chauhans and the Rathours, who are held in high esteem in Rajputana and elsewhere, have been shown so low in the scale of social precedence here, and, if it is a fact for which the District Officer is responsible, it may only be attributable to the circumstances that they came up here and, took to hunting service, and proved the old adage that a rolling stone gathers no moss.

16. Thakars who descended from Rájpúts are, at the present day, a mixture of high and low castes of uncertain origin. It is difficult to say if they still hold the status held by Rajputs. Thakars give their daughters to inferior Rajputs pursuing cultivation, but cannot claim to take their wives from out of them. They are supposed to be superior to Jats.

17. Tailors, goldsmiths, blacksmiths, carpenters, metallic utensil makers (*Ththiars*) and stone dressers are *Khatris* generally, and have descended from Vaisha sect, but by adopting low occupations and professions they are reduced to Shudras. Their caste names are the same as those of *Khatris* and Vaishas.

18. Brahmans, Kshatrias and Vaishas as belonging to a superior caste can claim the services of the village barber, the village bearer, the village midwife, &c.

19. None of the low castes, such as Meghs, Dooms, Chamars, etc., is allowed to enter the court-yard of a Hindu temple, nor any Hindu would like to come in contact with them.

20. All the members of the castes named in the foregoing paragraph live outside the village, have their own wells and tanks to take water from, and have to give warning of their approach to or keep out of the way of the high class Hindus.

21. Amongst all the low castes, Meghs stand first; they do not touch Dooms, Chamars, sweepers and Sansis. If they accidentally happen to do so, they wash themselves. Their caste principles are nearly the same as those of other Hindus. They receive cash or dry substances from the above mentioned low castes for performing their religious ceremonies; and draw water with their own vessels. But instead of the Brahmans the Meghs perform the duties connected with the religious ceremonies of the low castes, while Gurus attend to all such rites amongst the *Bhikis* or beggar class.

22. The following will be found interesting as it determines the causes for the rise and fall of certain castes or sub-castes.

23. Mahajans were previously known as Karars and considered as Shudras. To prove this, it is sufficient to say that death ceremonies amongst them correspond with those followed by many of the Shudra class. But subsequently as their habits and customs changed and their wealth improved their social status too improved from Karar, a Shudra caste, to Mahájan (a great man), a Vaishia caste. They do not now re-marry their widows and have also taken to the practice of early marriages.

24. The following castes receive their wives from within their respective castes:—

(1). Brahman Gaur.
(2). Brahman Sarswat.
(3). Other Brahmans.
(4). Brahman Bhat.
(5). Gujráti.
(6). Acháraj.
(7). Dakout.
(8). Khatri.
(9). Bania.
(10). Arora.
(11). Bhatia.
(12). Mahajan.
(13). Kalal.
(14). Jat.
(15). Thakkar.
(16). Kambo.
(17). Sansi.
(18). Labana.
(19). Tailors.
(20). Goldsmith.
(21). Blacksmith.
(22). Carpenter.
(23). Metallic Utensil-makers.
(24). Batere.
(25). Dyers.
(26). Potters.
(27). Barbers.
(28). Dusalis.
(29). Bhabras.
(30). Weapon-polishers.
(31). Bairagis.
(32). Udasis.
(33). Saniasis.
(34). Jogis.
(35). Jangams.
(36). Bazigar.
(37). Megh.
(38). Dooms.
(39). Chamars.
(40). Bawaria.
(41). Sweepers.

All the above marry within their respective castes, avoiding their own *gotras* and that of the maternal grandmother of the future bridegroom. Saniasis do not marry, if they do so they are no more considered Saniásis.

25. Brahmans, Khatris and Aroras have innumerable sub-castes, and each sub-caste has further sub-divisions. They draw their wives from or give their daughters to within their sub-castes or the sub-divisions thereof. For instance, Sarswat Brahmans have 32 sub-castes and Mohyal Brahmans 7. They give daughters within their own castes or sub-castes, but may receive their wives from out of lower castes or sub-castes.

26. Similarly Khatris of Dhai Ghare, Chau Ghare, Bahri, Khokrain, Bunjai, Sarin and Dharman marry within their own sect, but Dhai Ghare Khatris receive their wives from Chau Ghare and all other Khatris and do not give their own daughters to them.

Chauhans and Rathours intermarry, and similarly blacksmiths, carpenters, Jhiwars and Kirths marry within their own castes.

By special precedence the Rajputs stand as follows:—

I.—Original Rajputs (Solar Race).

(*a*) Jamwal. | (*b*) Jasrotia. | (*c*) Mankotia.

(Lunar Race).

(*a*) Bandral.
(*b*) Bhadwal } one family.
(*c*) Bilauri }
(*d*) Hantal.
(*e*) Bhotial.
(*f*) Bhadarwah.

(*g*) Kishtwaria.
(*h*) Katoch.
(*i*) Galar.
(*j*) Sabba.
(*k*) Jaswal.
(*l*) Suket.

(*m*) Mandi.
(*n*) Kullu.
(*o*) Kalerie.
(*p*) Guleria.
(*q*) Sarmorie.

The above two stand almost equal to each other in superiority.

II.—Half Rajputs, 2nd Class (Solar Race).

(*a*) Manhas.

(Lunar Race).

(*a*) Ambarai. | (*b*) Chib. | (*c*) Jaral.
(*d*) Bhaoo.

3rd Class (Lunar Race).

(*a*) Rakwal.
(*b*) Salaria.
(*c*) Charak.

(*d*) Baghal.
(*e*) Langeh.
(*f*) Bajial.

(*g*) Andotra.
(*h*) Jaj.

4th Class (Lunar Race).

(*a*) Mandal.
(*b*) Rasial.
(*c*) Kharakhatr.
(*d*) Samsal.

(*e*) Jaggi.
(*f*) Lalotre.
(*g*) Katal.
(*h*) Bhulwal.
(*m*) Seroch.

(*i*) Hans.
(*j*) Bajju.
(*k*) Balwal.
(*l*) Gori.

These Rajputs are considered first class Thakkars now-a-days.

27. Rajputs of Solar and Lunar races intermarry; while the Lunar race, with the exception of their own caste, intermarry with other castes. Rajputs of Solar and Lunar races receive their wives from half Rajputs of both the races. But Jamwals do not take their wives from Manhases because of their being descended from the same ancestor. Rokwals give their daughters to Jamwals and Manhases only.

28. Manhas, Ambarai, Chib, Bahoo and Jarol intermarry and give their daughters to first class Rájpúts.

29. Rokwal, Salehria, Charak, Baghal, Langeh, Bojwal, Andotra and Jaj intermarry and give their daughters to Rájputs of first and second classes, and receive their wives from half Rajputs of class IV.

30. Half Rajputs of class IV who are considered as first class Thakkars, intermarry between themselves, and receive their wives from other Thakkars, but give their daughters to third class Rajputs only.

31. Thakkars of lower class, not coming under the category of Rajputs, now intermarry and give their daughters to Rajputs of fourth class, but cannot take their wives from out of them because the customary widow-marriage among these has degraded them. Suthras are known for their celibacy. Brahmans, Khatris, Banias, Aroras Mahajans and Bhabras, have generally only one wife. Infant marriage is a rule almost amongst all the Hindus, excepting, of course. the Shudras and the other low castes.

32. Amongst Brahmans, Rajputs, Khatrís, Banias, Aroras, Bhatias, Mahajans, Kalals and Bhabras re-marriage of widows is not allowed. In all the remaining castes of Vaishas, Sudras, beggars and low castes widow marriage is allowed and the widows re-marry within their own respective castes. It is not of necessity that they should marry their husband's elder or younger brother.

33. No specific ceremony or ceremonies are performed on this occasion. Simply a few near members of the family and caste collect and cover the pair with a coloured sheet of cloth, and this is known by the name of *karewa* or *chadar andazi*. No Brahmans are employed as no ceremonies are performed.

34. Arora, it is said, is the corruption of Rora (a stone) as previously weights were of stone; this caste is named after weights. But they do not show any reverence for weights.

Sunar (goldsmith), Lohar (blacksmith), are named after *sun* (gold) and *loh* (iron) with word *ár* (worker) added to it. Similarly Batehra, a stone dresser. *Bat* or *Bata*, a stone and *ehra*, dresser, &c., &c.

Status in relation to the land.

(*a*) *With regard to ownership*—

1. Brahman.
2. Thakkar.
3. Manhas.
4. Rajputs.
5. Charak.
6. Bahoo.
7. Jat.
8. Salehria.
9. Langeh.
10. Baghal.
11. Rakwal.
12. Other castes.

(*b*) *With regard to cultivation*—

1. Brahman.
2. Jat.
3. Kamboh.
4. Sanis.
5. Thakkar.
6. Labana.
7. Manhas.
8. Charak.
9. Bahoo.
10. Salehria.
11. Langeh.
12. Baghal.
13. Rakwal.
14. Blacksmith.
15. Carpenters.
16. Meghs.
17. Dooms.
18. Chamars.
19. Bawarias.
20. Other castes.

To eat flesh is allowable for Chhtaries, but prohibited for Brahmans.

Similarly among Saniasis and Jogis eating of flesh and drinking of liquor is permitted by Shastras, while it is disallowed to Brahmans.

Sweepers are the lowest of all the castes. No caste except low and impure ones will eat *kachi* or *pakki* touched by them, or drink or smoke with them. As regards Mohamedans the order stands as follows:—

Original Mussalmáns are:—

Sayad, Quraishi, Mughal, Pathan and Awan.

(*a*) Converts from Rájpúts, are Chib, Jaral, Bahoo, Gakkhar, Durwah, Manhas, Bhatie, Chauhan, Charak, Salaria, Katal, Khokhar and Thakkar.

(*b*) Converted Vaishas are Khojas from Aroras, Kakezai from Kalals, Jat, Gujar, Kamboh, Seni and Arain.

It will not be out of place to record here an account of the origin, religion, habits and customs, &c., relative to the Khojas of Jammu Province.

35. **Origin.**—Khojas are said to have been descended from the Quraish dynasty. Their ancestors came to India from Arabia and spread over different parts of Hindustan. It is said that like the majority of the Mohamedans of India they are believed to be the converts from Hinduism.

NOTE.—Either of the two former assertions seems open to doubt on the ground that how could those that came from Arabia be taken to be converts from Hinduism. It may, however, fairly be concluded that some of the Mohamedan immigrants from Arabia became so thick with the converts to Islám that the two became amalgamated into such a homogeneous whole that distinction between the two became impossible, and it resulted in the latter laying claim to their descent and advent from Arabia.

It is about two hundred years ago that these people poured in into Jammu from Wazírabad, Gujrat and Ramnagar (tahsil Wazirabad) and to this reason may be attributed the cause of their holding themselves aloof from contracting any alliances with the Khojas of cities other than the ones mentioned above

Religion.—They all belong to Sunni School of Mohamedans. Some of them link themselves with Quadries while others ally themselves with the *nakshbandies*.

They are divided into four clans; namely, Cháwla, Mahendi Ratta, Kathoria and Badwa. All these four clans intermarry.

Occupation.—They are from the very beginning given to trade. None of them has ever attended to agriculture. Hide and leather are chief articles of trade with them. Like their Hindu brethren of the same avocation they keep their accounts (*bahi khatas*) in Hindi characters. There are, however, few who care to get themselves versed in Persian and Arabic with a view to have an insight into their religion. Out of this limited number are selected those who perform the duties of Imams in Masjids and they rank equally with Imams in other sect of Mohamedans.

Dress and Habit.—In dress they follow the generality of their Mohamedan brethren with this differe nce that they are more simple and less ostentatious. The women are subjected to *pardah*. Unlike their sisters in the West they are denied the advantage of education and are not a bit advanced from the majority of women in India.

Their habits of speculations and frequent want of funds for purposes of trade do not afford them the pleasure of lavishing their money in costly jewels and ornaments for their ladies.

They do not indulge in intoxicants so far so that some of them even refuse themselves the so-called simple and innocent luxury of *hukka*.

Marriage.—Consent of the parents is essential to form a contract of marriage valid. Wishes of the parties concerned are not sought for, being considered as something disgraceful to the elders, except in rare cases. Infant marriage is not attended to. The consent for *nikah* is a formal ceremony observed at the wedding rituals. Such consent of course obtains in keeping with the dictates of *shara*. The marriages are confined to their own *barodri* and they do not give their daughters to other Mohamedans, but instances are not wanting to show in which these people have departed from the established custom and married without the circle of their own *baradri*.

Formerly they were addicted to squander money on marriages, but this practice has been put a stop to by the passing of a resolution with the unanimous consent of the members of the Khoja *baradri* to the effect that any member of the caste found acting contrary to the spirit of the resolution shall be excommunicated. Wedding parties are entertained with two feasts, one called *mitha dáwat* (sweet feast) and the other called *namkín dáwat*. At the former guests are given rice, sugar and clarified butter and at the latter meat and *pláo*. The absence of dancing girls and pyrotechnic display in a wedding procession proclaims to the looker on the arrival of *Khoja barát* of the Jammu *baradri*. The choice of the extent of the dowry lies with the father of the girl. The usual amount of the money spent on marriage ranges between Rs. 50 and Rs. 200.

36. It is wonderful that a very few Sansis have been returned in the State, and I am at a loss to find reason for this. I can say from my personal knowledge that there are lots of Sansis in the State.

KASHMIR PROVINCE.

37. The population of Kashmír is composed of Hindús, including Pandits, Bohras, Jinsi Sikhs and Muhammadans, with their main divisions consisting of Sunnís and Shias. Those Brahmans of Kashmír who have given up their original avocation of attending to the religious duties enjoined by the Shástras and the imparting and receiving of religious education and have instead taken to service as a means of subsistence, strangely enough, are known as the Pandits, and the other class who still stick to their old calling are distinguished as Brahmans or Gors (priests).

38. For a lucid description of their origin and traditional history I would refer the reader to the following extracts from the Census Report of 1891 :—

" The popular tradition is that the Brahmans of Kashmir are in the direct line of descent from Kashap. They are divided into 133 *gotrás*, named after the divine sages or ascetics by whom their clans are represented, though, as a matter of fact, the original *gotras* did not exceed 6, as noted in the margin, the remaining 127 *gotras* being due to inter-marriages or inter-mixture with other Brahmans. Some authorities give the principal divisions as only three, *viz.* :—Bhatt, Pandit and Rázdán from which are derived the distinctive appellations of Koul, Sopuri Pandit, and Raina. The Koul Gotra is Dattatrye, the Sopuri Pandit, Pathdev Vasgargey, and the Rázdán (Raina) (1) Kanth Dhumayon, and (2) Saman Mudhgale. From these three families gradually as each took to a distinct and particular trade or occupation or by adoption and inter-marriage, farther *gotras* came into existence and new castes were formed. According to another authority, the parent stock is represented by three brothers, Kayitachari, Mammatachari, and Ubbatachari. History further records that between the year 1435 and 1442 A. D., consequent on the slaughter by the Muhammadan conqueror of all but eleven families of Kashmíri Pandits, excepting those who managed to escape from the country, those left behind assumed the tribal distinction of Malmas, while those who subsequently returned from the flight were called Banamasis. These two surnames, however, have reference to the astrological calendar observed by the two races, Malmas meaning the lunar and Banamas the solar months of the year, and it is difficult under the circumstances to regard these as race distinctions, unless the new settlers into the valley after the wholesale slaughter of 1435 A. D., observed the solar month as contra-distinguished from the aborigines whose calculations were based on the phases of the moon. This account may be taken for what it is worth, but there could be no doubt that the above distinctions did not interfere with inter-marriage or social position, till the reign of Sultán Zain-ul-Abdín, when the withdrawal of the interdiction against employment of Hindus in the State, encouraged the study of Persian, and enabled the Brahmans to aspire to high offices in the administration. It was then that they divided off into two parties known as *Karkun* and *Bachabat*, the former forming the laity and the latter the priesthood. To enable this arrangement to be carried out, as all were equally Brahmans of the same status, the *Karkuns* made their daughters' sons their *Bachabats*. Later on, such of the *Karkuns* as relinquished the study of Persian and took to Sanskrit literature, began to be called "Pandits," but were not, for that particular reason, estranged from their fraternity. Among the *Karkuns* there is a class known as Bhattaraks who are said to be descended from royal blood, and the Razdaniks from the nobility."

Dattatrye.	Pathdev.
Bhardwáj.	Upmani.
Mudhgale.	Dhum.

" The *Karkuns* strictly refrain from *dán* (receiving charity), and do not, as a rule, take a wife from the Bachabats ; in all other respects, irrespective of *gotra*, clan, caste or sub-division, they observe the same customs, religious rites, and are otherwise on perfect equality with one another. If any of them commit himself, or take up a lowering occupation, he is called *dági* (or stained), but does not forfeit any of his caste privileges. Trade and agriculture are looked upon as low, but this idea is gradually losing ground. All Kashmiri Brahmans conduct their funeral and religious ceremonies according to the Nilmat Purán and according to the Vedas of Langak Rishi. The Kashmiri Pandits are mostly *Shaktikas* or *Tantrikas*, their favorite goddesses being the *Khir Bhawáni* and *Jawálamukhi*, but they are also known as Shaivas and Vaishnavs. They unscrupulously eat food cooked in a boat rowed by Muhammadan boatmen, employ Muhammadans as water bearers, and invariably wear a white turban on their heads."

OTHER KASHMIR CASTES.

" *Bohras.*—This is a caste of Hindus not being Brahmans, descended from the *Chatri* stock, whose principal business is trade and shop-keeping. Having adopted the rites and ceremonies of the Brahmans, they are excluded from relationship with the Punjabi Khatris, and therefore inter-marry among themselves. It is not known when they originally settled in Kashmir, but from their customs and habits, it appears probable that they came into the country prior to the advent of the Muhammadans. There is evidence to show that in times gone by they were freely admitted to caste among Pandits, as for instance, the

reputable family of Chaudhri Mohesh, the builder of the nine masonry bridges in the Srinagar Dal and of the dry causeway across it nearly four miles in length, on which these bridges are situated. But with this notable exception, the Bohras do not appear to have been admitted to fellow-casteship in any manner with the Pandits. The Bohra woman, unlike the Pandits, does not wear a waist-girdle, while also unlike her, she does wear a nose-ring. In all other respects, the habiliments of the Bohras of both sexes are undistinguishable from those of the ordinary Pandit. In general disposition they are closely assimilated with the *Dogra* and *Bakal* castes. The local *Purabeahs* are an off-shoot of this caste, whose general occupation is personal service."

"*Jinsi Sikhs.*—The Jinsi Sikhs are Punjabi Brahmans. During the years 1751 to 1762 A. D., in the reign of the Emperor Ahmed Shah Durráni, Rája Sukhjiwan, Subah of the Emperor, brought the Jinsi Sikhs from Potowár and the adjoining hills to assist him in asserting his independence against his master. As these mercenaries were paid in kind, and had, in the time of the Mahárája Ranjit Singh, embraced Sikhism, they began to be called Jinsi Sikhs, or Sikhs in receipt of rations. The Jinsi Sikh is mostly found in the following portions of Kashmir territory, *viz.*, Parganahs Tral, Hamal, Kirohan, Biroh and Ranbirsinghpora. They live by agriculture and personal service."

"*Muhammadans.*—Up to 1340 A. D. there was not a single Muhammadan in Kashmír. In 1341 Bulbul Shah, a Muhammadan ascetic of renown, came here from Turkistán *viâ* Ladákh, and took up his habitation in a spot just below the Ali Kadal (fifth bridge of city Srinagar), where his mausoleum is held in great veneration. In those days Reinchan Shah, a Thibetan and Budhist whose original name was Ratanjbu, had been banished from his country while yet a youth, and sought the protection of Rája Udiandev king of Kashmir, who gave him an asylum, and assigned him a *jágír* to live in Parganah Lál. Meanwhile an expedition headed by Zukdar Khan marched into Kashmir, and Udiandev escaped the general slaughter which followed, by relinquishing his kingdom. Reinchan Shah, who remained behind, forcibly married his Rani (known as the Kut Ráni) and took possession of the kingdom."

"Having been expelled from the father land in tender years, Reinchan Shah was naturally ignorant of the doctrine and ritual of his original faith; he offered to become a Hindu, but on his application being rejected by the Brahmans, Bulbul Shah prevailed on him to embrace Muhammadanism. It was in this manner that the Muhammadan faith first found its converts and adherents in Kashmír, who, under the auspices of a line of Muhammadan kings in general, and Sikandar (idol-destroyer) in particular, increased so steadily that the country may now be said to be almost Muhammadan, the resuscitation of the Hindu community dating only from the days of Zain-ul-Abdin. The proselytes to Islamism in Kashmír were mostly from the original Hindu population, strangers and foreigners being but few, and this is the more patent from the fact that the present Muhammadan population is divided and sub-divided in accordance with the distinctions observable among their fellow countrymen, though the lapse of years has slightly modified particular caste derivations, so as to make them unrecognizable by the light of previous custom. It has come to be recognised as a sort of analogy, that as the trade, occupation, or *habitat* of the person, so the peculiar affix to his name, as for instance, *Aziz-khar*, the *khar* referring to the occupation of blacksmith, Sobhan *chan*, or carpenter, then again Ramzán *Kokpura*, from *Kokpur*, the name of the ancestral home, &c., &c."

"Of course it must be expected that a certain proportion of the resident Muhammadan population comprise families whose progenitors or common ancestors had been foreigners, and although, as already observed, these are remarkably few, it is significant that they are up to the present even known as *bahar se ae hue* or foreigners."

"The *Sheikhs* who are the convert class of Kashmír Muhammadans, as distinguished from the *Sayad*, *Moghal* or *Pathán*, are the following castes, *viz.*:—"

"(1) *Pirzádás*, the descendants of *fakirs* (holy mendicants) and others of religious worth or sanctity, quite irrespective of their descent."

"(2) *Bábázádás*, or descendants of the *Khalifas* of Makhdúm Sáhib, whose shrine is considered the most sacred in the country."

"(3) *Vains*, the original Muhammadans of Srínagar City, considered also the purest and of the best descent. These are sub-divided into castes as follows:—"

> "(1) Kánth, (2) Gúndru, (3) Bachh, (4) Bándi, (5) Gúnch, (6) Gáni, (7) Dár, (8) Pakshivál, (9) Vakíl, (10) Ashái, (11) Shál, (12) Kunru, (13) Ishlu, (14) Diwáni."

"Of a lesser status among Muhammadans of Kashmir are the shawl-weavers and embroiderers and the zamíndárs of the country, and it must be remembered that those from among them who know Arabic are, in addition to their names, styled *Mullán*, *Váiz* and *Maulvi*."

39. The Kashmíri Pandit may be divided into the following classes: the priest class who perform the religious rites and ceremonies of the Hindús; the Jotshi class who are versed in mythology and astrology with its minor branches; and draw up calenders, cast horoscope and profess to prophecy future events. Excepting only of course the *Karkun*, which has been mentioned above, Tiku Rázdán, Tak, Munshi, Mathu, Kachru, Pandit Sipru Bhan, Zitshu, Raina, Wangmo, Maju, Kokhu and Dilu as mentioned by Mr. Lawrence in his "Valley of Kashmir" may be said to be the chief *karms* or tribes of the Pandits. Of these the Dár family have enjoyed much influence, but it may be generally remarked that social position is determined by the nature of the occupation followed rather than by family *karm;* and those who are employed in State service hold their heads high above those who are engaged in trade and cultivation. The Pandits of Kashmír, unlike their brethren of the sister Province of Jammu and the Punjab, are not so punctilious in matters of *chhut* (defilement or pollution by touch), and will use water fetched by Muhammadans. In times gone by a good part of the services in connection with marriage ceremonies, such as the carriage and delivery of cooked eatables and sweetmeats, &c., prepared for distribution amongst the members of the caste and relatives on the occasion of the ceremonial rites, specially known as *bhaji* was performed by the Musalmáns, and this practice though on the wane owing to numerous causes, the principal being the disfavour with which it is regarded by the Hindu ruler of the country, still holds its ground. The performance of the discharge of religious rites and the duties of priesthood depend on practice rather than on social precedence, and the priestly class is divided into two sections, one being called *parohits* and the other known as Gurns, the latter hold in point of social status, a second place in comparision to the *parohits*. In Kashmír also these classes are hereditary just as is the case with this class of the priesthood all over India. As a rule, Kashmíri Brahmans partake of animal food, but those nevertheless who abstain from indulgence in such food, command veneration and respect for the sacrifice. The use of poultry, garlic and onion is abhorred by a good Pandit, and the penalty is excommunication for those found guilty of their use.

40. Watils akin to the *mochi* class is the only impure caste amongst the Hindús and Muhammadans of Kashmír; they are neither allowed to enter the precincts of the temple amongst the village community nor they are permitted to live amongst the village community. Their residence is distinguishable by the secluded huts at the extreme outskirts of the village.

41. The Muhammadan tribes may again be divided into:—

(1) *Sayads*, who are of all the Muhammadans the most respected owing to their descent from the prophet. These are sub-divided into those (*a*) who practise *pirimuridi*, the vocation of spiritual tuition to disciples; and (*b*) who have taken to agriculture. The titular nomenclature of the Sayad is Mír, and curiously enough the epithet Mír changes its significance just as it is used either as an affix or prefix to the name of Sayad. A Sayad's position as a priest or a layman is discerned according as the word Mír stands before or after its name, respectively.

(2) *Mughals.*—They came to Kashmír in the early part of Musalmán reign, but they have now practically lost all trace of their nationality and intermarry promiscuously with other Kashmíri Musalmáns.

(3) *Patháns.*—They are more numerous than the Mughals, and inhabit chiefly Uttar Máchipura Tahsil of the Kashmír Province.

(4) *Sheikhs.*—This is a very numerous class and represents the descendants of the original Hindús who were converted to Islám by Musalmán conquerors or by propounders of Islám, like Sikandar, the iconoclast, or Shah Hamdan, the saint. Their *karm* or tribe name usually resembles those of the Hindús, but they appear to have lost all traces of the old customs which they inherited from their Hindu ancestors. The fact that there is a tendency amongst them to abandon their old family *karm* and assume any imposing titles makes an attempt at the classification of Sheikhs according to social precedence a very

difficult task. Mr. Lawrence may happily be quoted in this connection :—" There is nothing to prevent Abdulla, the Doom, " calling himself Abdulla Pandit if he choose. At first the " people would laugh, but after a time if Abdulla Pandit pros- " pered his descendants would exhibit a lengthy pedigree-table " tracing their family back to one of the petty Rájas, lord of " three villages and possessor of a fort; the ruins of which still " stand in Abdulla Pandit's village." The chief among those, however, are Pírzádas, the highly respected class. The Bábas, a class of religious mendicants, the Rishís, Sajjada nashins or servitors at Muhammadan shrines and the Mullahs. Among the inferior tribes may be mentioned the Dooms, Galawans, Chankans, Hánjies, Bhands and Watils.

FRONTIER DISTRICTS.

42. The inhabitants of the Frontier Districts, particularly those of Gilgit and Astore Tahsíls, can be divided into the following three chief classes in regard to their racial origin :—

(*a*) Arab race,
(*b*) Aryan race,
(*c*) Aborigines,

now indiscrimnately designated as Shinoke tribe.

The Arab race is again divided into the two following classes :—

(1) Ranoo.
(2) Sheen.

43. The Aryan race is chiefly traceable in Yashkan or Bashkan caste. The Dooms and other low castes are the remnants of the aborigines. It is stated that the Sheens are the descendants of Abu Jahál. His cousin, Zalroom, had four sons who having been defeated by Ali, fled to Herát through Persia and Seistan. From there one of them went towards Báshgal, and his descendants now inhabit Kafiristán. The second brother took up his abode in Swát and Bajaur, and the third came up the Indus Valley, and the Sheens of this district are stated to be his descendants. The Ranoo caste claim for themselves descent from Muhammad Haneefa, the younger son of Ali. They are stated to have come to Badakhshán in the seventh century of the Christian era, the period when that *iláka* was conquered by the Arabs. From Badakhshán they are stated to have moved forward to Chitrál, Yásin and district Báltistán. In Báltistán the principal castes are four :—

(1) Raja. | (3) Sayad.
(2) Balti. | (4) Brukpa.

44. Within the above general divisions, individuals of families are distinguished by the name of an ancestor with the addition of " pa " which means " of " in the Balti dialect, or by the name of the place from which the family has immigrated. The principal of these sub-castes are the following :—

(1) Adoalpa.	(4) Om.	(7) Nakhchoas.
(2) Kodpa.	(5) Doom.	(8) Olpa.
(3) Akhounpa.	(6) Gashopa	(9) Chhoraspa.

LADAKH AND EASTERN PART OF KARGIL.

45. The prevailing population of Ladákh and the eastern part of Kárgi are Budhists. They are of Turánian stock. They can be divided into the following castes and sub-castes :—

Castes.	*Sub-Castes.*
(1) Gyapo (the caste of Rájas) ...	*Nil.*
(2) Jeerak (the caste of officials) ...	(1) Kaloun, (2) Lunpo, (3) Kharpoon, (4) Oonpo, (5) Largi.
(3) Mungirk (the caste of cultivators) ...	(1) Takhchus, (2) Solpoon, (3) Nangsoo, (4) Tonspoon, (5) Tughche, (6) Naghtuk, (7) Dugpa, (8) Lama, (9) Shinkhin, (10) Sairgar, (11) Lamkhan.
(4) Reengan (the menial caste) ...	(1) Baida, (2) Moon, (3) Garva.

46. It may be noted that in the Frontier Districts almost everybody performs for himself the requirements that may be necessary for his daily life, and consequently there are few distinct occupations worth the name.

A short note as to occupation of each caste or sub-caste is added.

(1) Kharpoon caste is now almost extinct.

(2) Oonpo are mostly astrologers by occupation.

(3) Largi are mostly physicians.

(4) Mangirk are largely cultivators. They also follow other occupations such as that of a blacksmith, tailor, &c.

(5) The Moon usually play upon the native drums, &c.

(6) Baida are mostly beggars.

The castes observe no social distinction in the use of particular diets. They are, however, careful to marry within their own caste as far as possible. The Budhists have no aversions against Muhammadans whom they give their daughters in marriage and food cooked by whom they can eat.

2. In addition to these there are some Sayads also in Gilgit and Báltistán. Though insignificant in numbers yet they are held in the highest of esteem by all classes in the country. In the districts of Gilgit and Báltistán some Kashmíris are also to be found. They are known by the name of Kashers, which in Kashmíri language mean Kashmiri. They seem to have migrated to the country during the time of Ahmed Shah Abdáli much about the year 1760 A. D.

3. Sheikhs, *i.e.*, new converts from the Budh religion.

4. Arghons, the half caste Muhammadans. They are the offspring of intermarriages between Budhists and Muhammadans.

47. The different parts of the Frontier Districts are inhabited by the following tribes:—

(1). Bhuttas or *Shinoki* tribes found in Gilgit.
(2). Bálties in Báltistán.
(3). Budhists in Ladákh Tahsíl, Zanskar tract and eastern part of the Kárgil Tahsil.
(4). Brukpas inhabit a part of the Ladákh and Kárgil Tahsíls.
(5). Gujars, a nomadic tribe, are found on the mountains and the plains alike, in fact wherever pasture exists.

Of these the Bhuttas or the Shinoki tribe of the Gilgit District may be sub-divided into the following four distinct classes—Ranoo, Sheen, Yashkan and Doom. The first of these is a tribe of the highest distinction and in point of precedence holds a position next only to the ruling families of the country. Not only their features and statures but their manners and habits are also quite different from all other inhabitants of the country. In the order of social scale the Sheens come next after them. Although Yashkans grew in numbers yet they in significanee do not occupy very high position. It is insinuated that Aryan blood runs in their veins, but there is no authority in support of the allegation, and as these people have been found in these parts from times immemorial, any attempt at finding a clue to their origin becomes fruitless.

48. Dooms stand lowest in the scale, and according to one tradition they are declared to be the relics of the aborigines, while according to another they are described to be the camp followers of the Sheens who settled dewa here after the conquest of the country.

49. Bálties are found in Báltistán and are of Turanian descent closely related to Ladkáhís and Tibetans; with their conversion their physical appearance has also undergone a change and the nose is much less compressed than among the Ladákhís. Their hard lives and scanty fare tell upon their physique, as they are usually shallow, thin and care-worn. Their women, as a rule, are extremely ugly looking. They are simple in their habits—straightforward and honest, though they are now becoming more used to the ways of this world. They are

greedy and lacking in generosity. Polygamy is allowed, but few Bálties keep more than one wife owing to poverty. Marriages for a limited period known as *muta*, i.e., marriage of the nature of a convenience are common amongst them, and not considered immoral. Divorce is easy, and except among the Rájas, involves no disgrace at all. Early marriage also prevails. In their religious tenets they are followers of the Shia persuasion, or are Núr Bakhshies, a dissenting sect of Shias. The two are not on good terms with one another, but the gulf between them is not so wide as amongst the Shias and the Sunnís. They live upon grain or dried fruits prepared in various ways. *Chougan* or polo is their chief sport.

50. The Brukhpas are said to have been introduced in the districts by the old chiefs of Skárdu subsequent to their conquest of Chitrál, and are inferior to pure Bálties who never inter-marry with them. Physically they are a finer race than the Bálti, and generally more noisy and turbulent but useful withal.

DRESS.

51. *Gilgit and Astore.*—The men wear a long *choga* with a cap upon their head which is mostly of *patti*. The cap is in the form of a sack folded at the ends; they not unoften make use of the cap as their pocket. The women wear a long shirt and in some parts trousers also. Their head-dress alone is a cap, but different in shape to that worn by a man. The *parda* system is almost unknown in the whole of the Frontier Districts. The whole population of these districts is filthy in their habits and set little store by, very much like their Kashmiri brethren.

52. *Báltistán*—The head-dress of the people of Báltistán is different to that of the people of Gilgit and Astore, inasmuch as it has no fold at the brim.

53. *Ladákh.*—The costume of the Budhist is very different to that of the inhabitants of the other parts of the Frontier Districts; usually they fasten band round their waist above their *choga*. Their cap covers the hinder part of their heads and their ears, and no doubt is useful in the intensely cold climate of Ladákh.

The hair on the head are plaited just like those of women in the Punjab, and they have a long plaited tuft of hair hanging behind. The women wear a sort of protector made of black wool over their ears which is by them intended to add to their beauty, but strictly speaking protects them from cold. The women enjoy full freedom.

The *chhang* beer is almost universally used by the Budhists for general consumption and in the oblations to their deities. It is also used in all religious ceremonies and feasts.

MARRIAGE.

54. *Infant marriage*—The practice of early marriage is more common amongst the Hindús. The Muhammadans have also now taken to it, but it is not so predominant and is only to be met with amongst the well-to-do families. It is generally prevalent amongst the Hindu tribes of the country, *i.e.*, Kashmíri Pandits. They deem it as one of the most important duties of their life to marry their children as early as possible, and infant marriage is considered by them not only as a proper discharge of a religious duty but is also regarded a *reflecting* credit on the family where it is preserved. The natural outcome of this is a feeble offspring incapable of any hard work or labour unlike their *confrère* Muhammadans who are strong and well built.

55. *Widow marriage.*—Widow marriage amongst the Hindús as a matter of religion is strictly prohibited while no such restriction according to the Muhammadan law attaches to it. A widow amongst the Muhammadans can please herself by contracting as many marriages as she likes. Although not religiously forbidden the Muhammadans of the Srínagar city look upon remarriage with disfavour, and in this they seem to take after their Hindu brethren. Widow marriage is, however, common enough amongst the Sikhs.

56. *Hypergamy.*—This form of marriage is not known in the province of Kashmír. The majority of the people are of the poorer classes and have simple notions about this in general, and this description of marriage indulged in more or less by the aristocracy hardly suits their wants.

57. Young Muhammadans are more religious than their *confrères* of Jammu Province.

The method and the manner of their worship is characterised by a style which impresses the beholder with the deep sense of piety, in fact amongst wags the proverb has it that a Kashmíri (Muhammadan) will soften even God Almighty by bowing and scraping before him.

POLYANDRY IN LADAKH.

58. Polyandry prevails in two forms, one where several brothers have one wife only; the other where two mèn conjointly possess one woman for a wife.

One of these two men is the real or first husband and he associates another with himself as a co-partner for his wife, particularly if he has no man to assist him in his husbandry. The assistant husband is locally called *Farsukh*. In the former case only brothers may take a joint wife, cousins being admissible. In the latter case the husbands are never brothers. It is reported that of a family of brothers the custom is for the two elder (sometimes even three) brothers to share a wife.

59 Younger brothers if any become either Lamas or (Mukhpa), *i.e.*, *Khána-damád*. A man may not marry in his own household.

60. The explanation given by the Ladákhís of the cause of polyandry is that owing to paucity of land its division is undesirable in the extreme, and therefore it is open to an individual who has none to help him in his daily avocations and cannot afford to engage a servant to join another with himself in all things, wife included. Generally, the wife spends night with the eldest of the husband's brothers when at home, although there are exceptions also to this rule. It is said that in Ladákh there is no device practised in order to secure privacy as mentioned by Strabo in Arabia, but the leaving of sticks, shoes, &c, at the door would imply the presence of such a thing in parts of Ladákh.

61. Each house in Ladákh is readily distinguished from the typical family name which it is customary to bear, and which is derived from some common ancestor. As a general rule, the children take the father's house name

or that of the first husband, in case he is an assistant husband. Children take to the mother's family name, where the husband is a *mukhpa* or *khána-damád*, which means wife's servant.

62. No brother can take a separate wife while dwelling with his brothers. He can, however, do so if he becomes *mukhpa*, that is, goes to live with his wife in her father's house, in this case he can claim no share in the common wife or the family property, although he may sometimes continue to live in his own house with the consent of his brothers. To quote an actual instance of this, a gentleman named Sanam Piljori has got four sons, one of whom is at Sabao, the second at Chanspa, the third at Leh, these have gone over to dwell with the family of their wives; while the fourth son enjoys proprietary rights of the family property, &c.

63. The family property goes to the eldest son living with the family, and the property passes to him either at his father's death or at his marriage. He is, however, held responsible for the maintenance of his other fathers, and for the dowry of his sisters. In the absence of the male issue the eldest daughter under similar circumstances takes his place and inherits the family property, and as the head of the family is held liable by the Government of the country for the dues, &c., of the State. The surplus female population appears to be disposed of in the following manner :—

(*a*) Ladákhi may take a second wife or even a third wife (locally called *chang-changs* or joint wives), if his first and second wives are childless, or they are incapable of attending to the family duties. But few can afford this.

(*b*) In Leh many Budhist women become Muhammadans and contract marriage with the half caste Muhammadans of the country or with Musalmán traders or even with sepoys, &c.

(*c*) A certain number take to religious service as *chomoo* or *trung*.

(*d*) Heiresses select their own husbands.

(*e*) The rest live on labour and in certain cases by contracting illegal friendship.

64. There are no instances known of a group of brothers marrying jointly or severally a group of sisters.

65. The wife of a polyandric household can introduce or consent to the introduction of her own younger sister as joint wife or *chang-chang*.

66. The eldest brother or the first husband is always considered the father and addressed by the children as such. Younger brothers or *farsukh* are or is addressed as tittle fathers or father. Custom here agrees with Strabo's account of Arabs in this particular. Natives are of opinion that it would not be an insult to ask a man about his father's name, but it is seldom done, as the eldest brother is invariably held to be the father of all the children unless his long and uninterrupted absence from the family or some other cause of a similar nature renders the possibility of his paternity quite questionable. But even in such a case there is nothing debarring him from the title.

67. The people have a favourable feeling towards child bearing. Parents of the bridegroom or a bride first look out for a bride or *mukhpa*, *i. e. khána-damád*, and when these people succeed in finding a match betrothal takes place. The relatives of the bride or the bridegroom as the case may be sometimes after a month or two, sometimes even after a year, assemble to initiate the marriage ceremonies. Towards the close of the day the Nayopa (literally buying men) who are gorgeously dressed *cap-i-pie* set out headed by the bridegroom for the bride's house and beg entrance.

They are not allowed to enter and beaten back with sticks, unless they successfully pass the ordeal of answering a certain set of questions to the entire

satisfaction of the bride's friends. When they are admitted into the house they are permitted to state the object of their visit. A paltry sum of money may sometimes affect the entrance. All this answering and questioning is done by means of songs. A few rupees may assist in opening the door. The gate is generally guarded by two Lamas or more, reciting some words and whirling round the head of the bridegroom an earthen pot with something in it. This is broken to pieces by knocking against a stone upon which they first write something with a piece of charcoal. The party then sits down for a feast while music and dancing are going on. The bride and the bridegroom are seated on a carpet together where they dine. On the following day a Lama appears, and reads out some portions from the Budhist scripture. After this the bride and the bridegroom accompanied by their friends ride to the house of the bridegroom where more feasting and dancing is indulged in, and the number of Lamas now increases. This is continued for several days. In most cases the marriage ceremonies are performed openly, but some poor people who cannot afford to bear marriage expenses at the time perform the religious part of the ceremonies forthwith, reserving the dinner and shows, &c., for some more convenient time. When the bridegroom enquires for his bride he is told she cannot be found, when at last produced she is brought to him weeping. This and the beating of the bridegroom's friends with sticks evidently point to what was formerly known marriage by capture, while the name of Nyapo "buying men" applied to the bridegroom's friends points to the former practice of purchase of the bride. But it is said that purchase is now no longer affected, although a rich bridegroom may even now give to the father of the poor bride a sum of money which is eventually returned in the shape of a dowry.

MARRIAGE CEREMONIES IN GILGIT.

For the following description of the matrimonial rites in Gilgit I am indebted to the Assistant Political Agent at Gilgit, Captain A. D. Macpherson.

68. When a boy reaches 16 or 17 years of age his parents consider it time he should marry and accordingly set about to find a wife for him. As soon as they know of a likely girl, they invite the headmen of their own village to a feast and request them to ask the father of the girl to give his daughter in marriage.

The headmen carry this message to the father of the girl, who entertains them for one or two days in his house. In the meantime the father of the girl invites all his relatives and the headmen of his own village, and consults them in the matter. If they approve of the marriage a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father as a token of their new relationship :—

Cloth	... ...	5 Yards.
Needle	... ...	1
Knife	... ...	1
Rope	... ...	1

A period is also fixed for celebrating the marriage and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village with three *tuloos* of gold (*Tuloo* = 8 *mashas*) which he gives to her father, and further details as to the number of individuals to join the procession as well as the exact date of the same are now also fixed. Returning home he makes all necessary arrangements and also sends four seers of *ghi*, called "*tao ai ghi*" (*ghi* of the pan) for the "*tao*" (pan) ceremony, which cannot be performed until the *ghi* is received. If there is any delay in sending it he has to pay one *tuloo* of gold as a fine for being late.

69. The "*tao*" ceremony is performed before a number of village people at 8 P. M. on the night before the marriage. A large iron is placed in the middle of the assembly and a man of the Katchati or Babusi family comes forward with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili* which he places in the pan and then lights a small fire beneath it; as soon as the contents begin to smoke he holds the pan by its brim and lifting it up with his hands above his head commences to dance to the accompaniment of the band while the people applaud and sing this song.

(1) *Tang tao Baju Gul yao.*
Tang tao jet Tanyu na diayam.
Tang tao aki Tunanam.
(2) *Tang tao Gilgit Malika.*
Tang tao jet Tanya na diayam.
Tang tao aki Tunanam.
(3) *Tang tao Rajat ai yashki, &c.*
(4) *Tang tao Romat ai yashki, &c.*
(5) *Tang tao Kashir Shah mira, &c.*
(6) *Tang tao polo magpuna, &c.*
(7) *Tang tao beers maghlota, &c.*
(8) *Tang tao Uzir Khana Ra, &c.*
(9) *Tang tao Suchyo Girkisa, &c.*
(10) *Tang tao Maryo Mochtya, &c.*
(11) *Tang tao Nulo But ajih.*

Translation.

(1) The pan belongs to Bairgul.
I will never let any one place this pan on the earth.
I will place it there myself.
(2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place the pan on the earth.
I will place it there myself.

(3) The pan is worthy of belonging to kings, &c.
(4) The pan is worth being kept by a family, &c.
(5) The pan belongs to Shah Mir, the chief of Kashmír, &c.
(6) The pan belongs to Magpun, the chief of Skárdu, &c.
(7) The pan belongs to Maghlot, the chief of Nagar, &c.
(8) The pan belongs to Khana, the Ra of Yasin, &c.
(9) The pan belongs to righteous Girkis, the ruler of Hunza, &c.
(10) The pan belongs to Maryo, the son of Machat (a celebrated person of the Rano family, &c.)
(11) The pan is placed on Nalls But, &c.

At the same time the women recite the following songs;—

(1) *Thaki wazham Bair Gul yao.*
Thaki wazham jet minyaiki Nadiayam.
Thaki wazham aki menam.
(2) *Thaki wazham Gilgit malika.*
Thaki wazham jet Minyaiki Nadiayan.
Thaki wazham aki menam.
(3)—(11) *Do. do. do.*

Translation.

(1) A large coral grain belongs to Bair Gul.
I will never let another string this on a thread.
I will string it myself.
(2) A large coral grain belongs to Malik, the chief of Gilgit.
I will never let another string this.
I will string it myself.
(3—11) Continues on the lines of the above song till it ends.

The Katchota then places the pan on the hearth but only for a moment and lifting it up again he commences to dance and sing in the above manner. Once more he repeats this performance and thus ends the "Duban" ceremony. He then brings out a maiden from the crowd and makes her cook some small cakes on the pan; when four or five cakes are ready she hands over her task to other women who readily take it up. Leaving the women to cook a dinner for them the men go to another room where they make merry by dancing and singing throughout the night, which is known as the "*Tao ai Rat,*" the night of the pan. If the procession has to go to a village at some distance, the bridegroom bathes at dawn and then putting on their neatest and cleanest clothes, the retinue starts singing the following song recited by the bridegroom :—

"*Aroo rake arga Stomaidodai.*
"*Ajih at Salam ik theam.*"

Translation.

I will go into my home and will salam my dearest mother whose milk I have sucked.

Hereupon he proceeds to his home to salute his mother, and on his return the party recites the following poem. :—

(1) *Agooroo bai la agooroo But.*
(2) *Ashto Shodiz ik alo agooroo bai la agooroo But.*
(3) *Nuh but Sonai tulsi agooroo bai la agooroo But.*

Translation.

(1) Grow heavy O stone ! grow heavy.
(2) A blessed day has come to-day.
Grow heavy O Stone ! grow heavy.
(3) This stone will be weighed with gold
Grow heavy O stone ! grow heavy.

Towards the evening when the party reaches their destination they make known their arrival by a merry shout which is responded to by the opposite party. Both parties then enter the bride's house and commence to compete with each other in reciting songs and boasting of the noble and heroic deeds of their ancestors and their chiefs. Then after partaking of food they commence dancing, which they keep up till late in the night. The next morning the priest who always accompanies the procession with the bridegroom, reads the marriage service. The girl's father then brings the ornaments, clothes, utensils, &c., for his daughter.

If he is a well-to-do man he presents the above things and does not charge their cost to the husband. By so doing his son-in-law is barred throughout his life from making any claim to the above property, which is henceforth considered as that of his wife, and on her husband's death she can, if she so wish, marry any one she pleases. But if, on the other hand, the girl's father is a poor man, and cannot afford to present the above things free then the boy's father has to pay their equivalent at the time either in cattle, clothes or whatever the arbitrators may decide, and by so doing the bridegroom acquires full control over the property and on his death his wife can only marry again with the consent of his relatives. The above custom is called "*Kall ik Mallak.*" When the ceremonies are over the party makes its preparations to return. To entice the damsel out of her home the people recite the following song :—

(1) *Nikha malai bilite take khiororam.*
(2) *Nikha Char ai barai take khiororam.*
(3) *Nikha Sonalo kinjo take khiororam.*
(4) *Nikha Kivorai achhi take khiororam.*
(5) *Nikha Mukklo Doni take khiororam.*

Translation.

(1) Come out O beloved of your mother! why are you delaying.
(2) Come out O water sprite! why are you delaying.
(3) Come out O possessor of golden locks! why are you delaying.
(4) Come out O mistress of charming eyes! why are you delaying.
(5) Come out O owner of pearly teeth! why are you delaying.

On this she is brought out, but weeps bitterly at the separation from her dearest relatives, and the assembly sings the following song :—

(1) *Phanar ai malai ai nai rothly rangbrijai.*
(2) *Hune khui ajih brejai Malai ai rothly rangbrijai.*
(3) *Thhy hujo dija a nai ro Malai ai rothly rangbrijai.*

Translation.

(1) Do not weep O flower-like girl! thy complexion will turn pale.
(2) You will go on a lofty *hill* O Girl! thy complexion will turn pale.
(3) You will by weeping (burn your heart) thy complexion will turn pale.

POLYGAMY.

70. The subjoined statement shows the Provinces in which polygamy prevails. I am of opinion that our figures in this respect do not seem to be as satisfactory as they ought to have been.

71. It is questionable that out of the total Muhammadan population which forms the bulk of the entire population of the State, only 552 should have been, as is the case, returned as having two wives, 132 as having three wives and only 31 as having four wives. Of this number 182, 38 and 7, respectively, are shown in the Province of Jammu, 169, 42 and 11, respectively, in the Province of Kashmír, and the rest are accounted for in the Frontier Districts. In my opinion the number seems to be quite disproportionate to the total Muhammadan population, as neither custom or usage nor religion forbids the indulgence of the luxury of having more wives than one.

72. It is very difficult to give any reason for this paucity in numbers; excepting, perhaps, on the one hand, the impecuniosity of the Muhammadans in general and a trait of fecundity on the other, characteristic of the Kashmiri females, the consequence of which might act as a bar to possess a multiplicity of wives.

73. As regards the Hindús the numbers of males with two wives goes down to 96, 73 and 2, respectively, in Jammu, Kashmír and the Frontier Districts; while the numbers 3, 5 and 1 stand in the same order per male having three wives. In the column showing four marriages only one male is shown in Jammu and three in Kashmír.

74. I am again of opinion that in addition to these figures being inaccurate as regards numbers in this instance too they are also misleading as to the fact whether the numbers of the wives represent the living partner or only denotes the celebration of the marriage so many times. I think that some of the enumerators have entered the number of the marriages, while others have gone by the numbers of the living wives and others again of a less careful nature have totally omitted to enter this information and saved themselves the trouble of what they thought useless botheration.

75. Amongst the Sikhs there are only 11 cases who have got two wives. Turning to the female population we find that there are only three and two females having two or three husbands, respectively, in the Udhampur District of the Jammu Province; 9, 5 and 1 having 2, 3 and 4 husbands in the Frontier Districts. All these are Muhammadans.

76. In addition to the two forms of marriages as mentioned above, *i.e.*, polyandry and polygamy, it is reported there exists another form of marriage too, which takes place not only subsequent to but long after begetting of children and grandchildren. This form of marriage prevails amongst a certain community called *Thars*, something like Meghs in the District Udhampur of the Jammu Province.

77. The original issue in all such cases is not what might be called quite out of wedlock, the initial nuptial rites having been fictitiously performed in symbolic manner by invoking the help of some typical inanimate object, such as a tree, a pillar, a post, the mill stone or the stone and the like for this celebration, when practically the paramour of the girl is the genuine bridegroom all the time. Although not unoften these matrons duly enter into legitimate bonds of matrimony, yet their children bear the names of the object with which the initial marriage of their mother was celebrated.

78. This description of marriage may not under the circumstances be inaptly styled Post-gigno-gamy if the Census Commissioner for India be pleased to pass the invention of such a term.

Jammu and Kashmir State.

Province.	Total.			MALES.																FEMALES.										Remarks.
				Total.				Hindus.				Sikhs.				Muhammadans.				Others.				Total.				Hindus.			
	Persons.	Males.	Females.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	
Grand Total	1,168	1,096	72	883	172	41	...	171	9	4	...	11	...	...	...	552	132	31	...	149	31	6	...	50	18	4	...	...	...	...	...
Jammu including jágirs	444	438	6	375	50	13	...	96	3	1	...	11	...	...	...	182	38	7	...	86	9	5	...	4	2	...	...	...	...	...	...
Kashmír	303	303	...	242	47	14	.	73	5	3	...	...	...	...	...	169	42	11	...	...	...	...	...	...	...	...	...	...	...	...	...
Frontier	421	355	66	266	75	14	...	2	1	...	...	...	...	...	...	201	52	13	...	63	22	1	...	46	16	4	...	...	...	...	...

Province.	FEMALES.																				Remarks.
	Sikhs.				Muhammadans.				Others.												
	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.	Two marriages.	Three marriages.	Four marriages.	Five marriages.									
Grand Total	...	...	...	...	12	7	1	...	38	11	3	...									
Jammu including jágirs	...	...	...	...	3	2	...	...	1	...	...	...									District Udhampur.
Kashmír	...	...	...	...	...	...	...	...	...	...	...	...									
Frontier	...	...	...	...	9	5	1	...	37	11	3	...									Polyandry chiefly exists in Ladákh District.

CHAPTER IX.

OCCUPATION.

(1) The columns of the schedule dealing with the occupations [illegible] population have not been as fully or as clearly written as one [illegible] have wished. In villages or amongst the rural communities [illegible] are to be found but only a very limited number of occupations [illegible] the majority of cases, in juxtaposition to cities where gathering [illegible] the people from different parts of country and the comparatively high standard of comfort, constitute a cause for the supply of varied and numerous demands by the cosmopolites who inhabit the place; and this accounts for not only the different description of occupations, but the promiscuous nature in which they are sometimes practised. I am of opinion that so far as the main occupations of the classes are concerned, there is little reason to charge enumerators with discredit notwithstanding the fact that some of the entries were a little too indefinite. A great number of them, however, have failed to fill up the columns for subsidiary occupations, provided for in the schedules, and thereby perhaps vitiated the desired results. The reasons for the omissions were probably not only wish on the part of the enumerators to avoid any elaborate discussion with the party interrogated, but also his own carelessness coupled with a desire to finish the enumeration of his block as speedily as possible. The scheme of the classification of the occupations is one as proposed and issued by the Census Commissioner for India, differing considerably from the system adopted in previous years. Males and females, actual workers and dependents, have for the first time been distinguished from each other, and this fact combined with the other differences of treatment renders comparison between the results of 1901 and former years a matter of some difficulty. It may be possible here and there to point out variations in the numbers following any one trade or profession; but, on the whole, it appears desirable to restrict one's remarks to the results recently tabulated, and thereby afford a basis suitable for future comparison.

(2) We would deal firstly with the three or four occupations followed by the largest numbers of persons in the State. A perusal of Table XV shows that the occupations which claim the largest number of persons in the kingdom are (*i*) agriculture, (order 5); (*ii*) textiles, fabric and dress, (order 12); (*iii*) personal, household and sanitary services, (order 6); (*iv*) commerce, (order 18); (*v*) learned and artistic profession, (order 20); (*vi*) independence, (order 24); (*vii*) food, drink and stimulants, (order 7).

(3) A glance at the Subsidiary Table I attached herewith will at once exhibit that the number of actual workers is invariably less than the persons supported. It is only in the 12th order of textiles, fabric and dress that the percentage borne by the actual workers to persons unsupported is the highest, *i.e.*, 2·26 as against 2·38, excepting, of course, order XXIV in which the proportion as borne by the actual workers to dependents is nearly equal, *i.e*, 1·06 and 1·40. Agriculture demands our particular attention not only because the recent Famine Commission speaks of it that, "At the root of "much of the poverty of the people of India and the risks to which they are expos- "ed in seasons of scarcity lies the unfortunate circumstance that agriculture forms "almost the sole occupation of the mass of the population, and that no remedy "for present evils can be complete which does not include the introduction "of a diversity of occupation through which the surplus population may be drawn "from agricultural pursuits and led to find their means of subsistence on manufac- "ture or some such employment," but also because of its being the only occupation out of the seven ones counted above in which the proportion borne by the supported persons to the actual workers is the highest and stands at 54·2 per cent. on the total population of the State. Under the specified classifications it consists of:— (*a*) landholders and tenants; (*b*) agricultural labourers; (*c*) growers of special products; (*d*) agricultural training and supervision of forests.

(4) Turning our attention to each of these sub-orders we find that in (*a*) the proportion borne by the actual workers to the dependents is almost equal as it naturally should be. But in the second sub-order (*b*) of agricultural labourers the percentage of dependents falls far short of the actual workers which stands

at 1·57, out of which 1·56 is the figure for the rural areas and the remaining ·01 stands for the cities. The poor figure of ·16 per cent. declares want of interest in the growth of special products.

(5) I again revert to the observation made by the Famine Commission, and remark that manufactures and commerce are undoubtedly the true palliatives for the deplorable condition of the masses. For centuries the bulk of the agricultural population of this country has been a patient, indefatigable class of agricultural labour, with few wants, and contented with the annual outturn of their [illegible] however, remains to be seen that what change will the exigencies of the time work in the occupations of the people, when I see that the wherewithal "the mobile and restless [illegible] of capital and labour" and the spirit of enterprise that characterises great commercial [illegible] is totally wanting in this country.

The second heading "textiles, fabric and dress" accounts for 2·26 per cent. of actual workers on the total population of the State. This order comprises of the following five sub-orders :—

(*a*) Wool and fur (38).
(*b*) Silk (39).
(*c*) Cotton (40).
(*d*) Jute, hemp, flax, &c. (41).
(*e*) Dress (42).

In this order the sub-order (*e*) No. 42 stands highest in both respects—what in respect of actual workers, and what in respect of proportion of dependents to the actual workers—when compared with other sub-orders under the same head, leaving of course No. 40, the preparation of cotton, which shows 64·9 per cent. of the actual workers and 51·8 of the dependents to the actual workers. There are 17·4 per cent. of actual workers in the sub-order and 26·3 per cent. of dependents on actual workers. Next to this under order XII is the sub-order No. 38, *i.e.*, workers on wool and fur showing a percentage of 15·4 of actual workers and 19·4 of dependents.

(6) Commerce demands our attention next, and we see that the percentage of the actual workers on the total population is only ·64, while the same or persons supported is 1·3. In this order are included the sub-orders :—

(*a*) Money and security.
(*b*) General merchants.
(*c*) Dealings unspecified.
(*d*) Middlemen, brokers, agents.

In this class "Dealing unspecified" shows the highest percentage of actual workers, and stands at 62·6. Middlemen, brokers and agents count only 2·96 per cent. of actual workers in this order, while 18·8 and 15·9 per cent. are the figures for the men engaged in carrying on the money and security business and general merchants, respectively.

(7) Personal, household and sanitary services occupy ·89 per cent. of the total population of the State, and persons supported by them bear 1·11 percentage.

This head comprises of :—

(*a*) Personal and domestic services
(*b*) Non-domestic entertainments
(*c*) Sanitation

Percentage of the actual workers under the head sub-order is only ·10; 4·36 comes under the head of sanitation, while 95·26 per cent. of the population is under this head appropriated by personal and domestic services.

(8) In the list of the occupations then appear the "Learned and artistic professions," which affords engagement to about ·62 per cent. of he total population of the State, the percentage of the dependents being 1·0

This order gives rise to the following sub-orders :—

(*a*) Religion.
(*b*) Education.
(*c*) Literature.
(*d*) Law.
(*e*) Medicine.
(*f*) Engineering.
(*g*) Natural Science.
(*h*) Pictorial art and sculptures.
(*i*) Music, acting, dancing.

Now, we see that religion is the only profession which claims the largest number of persons in this order. The percentage for the actual workers stands at 73·03 while the figures for the dependents in the same sub-order are 76·87. Amongst the other sub-orders of the same head it is only education that shows a percentage of 7·89 for the actual workers, while the percentage, 2·15, is claimed by law, excepting medicine, which cuts a very poor figure of ·44 per cent. Adverting to heading 6 " Independent," order XXIV we observe about 1·40 per cent. of the total population of the State who are found in the columns of supported ones, while 1 06 is the percentage on the total population of the actual workers. We find only two sub-orders—

(*a*) of property and alms ;
(*b*) of " At the State expenses "

under this head, and find that while one (*a*) exhibits 89·82 of the actual workers and 87·22 per cent. is the proportion borne by the dependents to the actual workers in this order ; the other (*b*) shows 10·1 and 12·9 per cent., respectively, only.

(9) We can see that the calling pertaining to the vehicles and vessels, No.X, in the list of classification by the Census Commissioner, claims the smallest number of persons of the total population of the State, the percentage of these going down as low as ·0001 of the dependents on the actual workers and ·00014 of their supporters. The sub-order cart, carrying, &c., however, demands the attention of about 50 per cent. of this order, while 25 per cent. are found to be working in each of the other two sub-orders. In the scale of ascendency, orders XXI and XXIII stand upon the same footing, and in each case show ·01 per cent. of the total population of the State engaged in the occupations, while exactly the same figure is for the dependents on the actual workers.

(10) A perusal of the Subsidiary Table IV attached to this chapter will shew that majority of the population we find employed as workmen or engaged in other subordinate duties. The columns for " owners, managers and superior staff " is entirely blank, with the single exception of 15 employed in water-works department of the State in both the Provinces of Jammu and Kashmir.

(11) A glance at the Subsidiary Table VII will show that order XXII, earth-work and general labour, shows an increase of cent. per cent.

(12) Indefinite and disreputable professions show a decrease of 99·7 per cent. and the reason for this may be accounted for not only in the advance of civilization, but also in greater accuracy and precision with which the enumeration had been conducted. Leaving the twenty-second order out of question we find that order III, service of Native and Foreign States, shows an increase of 93·5 per cent. since 1891.

(13) We find that there seems to be a general tendency towards decrease since 1891. Turning our attention to Subsidiary Table IX we find that the proportion borne by the female actual workers to the male ones is highest in order XXIII, and shows a percentage of 167·8, while in order VIII it is nearly half. Naturally enough, it is lowest in order III, the service of Native and Foreign States. In order XII the proportion stands at three-fourth per cent. Excepting the orders XXII, XXIV and XVI the percentage of the female workers is fairly low.

Subsidiary Table No. I.

General distribution of Occupation.

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS A—								
Order No. I	·32	·21	...	...	·06	·15	·08	·24
Sub-order „ 1	...	...	·36	·17	...	·36	...	·17
„ „ „ 1 A	...	...	27·8	30·3	11·8	16·	16·6	13·7
„ „ „ 2	...	...	19·9	10·5	9·02	10·9	5·7	4·8
„ „ „ 3	...	...	51·9	59·05	3·1	48·8	3·7	55·3
Order „ II	·13	·26	...	..	·13	·13	·6	·7
Sub-order „ 4	...	...	7·87	20·96	1·37	6·50	3·15	17·81
„ „ „ 4 A	..	...	92·16	79·09	47·27	44·89	41·41	37·68
Order „ III	·43	·29	...	...	·16	·13	·28	·15
Sub-order „ 6	...	...	98·85	97·98	56·51	42·34	65·82	32·16
„ „ „ 7	...	...	2·29	2·01	...	2·29	...	2·01
CLASS B—								
Order No. IV	·75	·44	...	...	·0	·44	·0	·75
Sub-order „ 8	...	...	99·6	99·6	1·601	98·6	·1	99·5
„ „ „ 9	...	...	·44	·37	·17	·27	·19	·18
Order „ V	54·2	20·98	...	...	·1	20·88	·10	54·10
Sub-order „ 10	...	...	98·14	99·29	·36	97·78	·091	99·2
„ „ „ 11	...	...	1·57	·52	·01	1·56	...	·52
„ „ „ 12	...	...	·16	·118	·08	·08	·049	·069
„ „ „ 13	...	...	·106	·06	·02	·08	·02	·04
CLASS C—								
Order No. VI	1·11	·89	...	...	·17	·72	·23	·88
Sub-order „ 14	...	...	95·26	95·16	16·90	78·36	19·53	75·63
„ „ „ 15	...	...	·10	·18	·04	·06	·05	·13
„ „ „ 16	...	...	4·36	5·64	2·18	2·18	2·44	3·20
CLASS D—								
Order No. VII	1·69	·94	...	...	·15	·79	·24	1·45
Sub-order „ 17	...	...	34·43	40·06	8·55	25·88	4·51	35·55
„ „ „ 18	...	...	53·5	48·85	9·6	43·95	8·82	40·3
„ „ „ 19	...	...	12·47	11·08	1·5	10·97	1·12	9·96

SUBSIDIARY TABLE No. I—*continued.*

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.		Percentage of actual workers employed.		Percentage of dependents to actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS D—contd.								
Order No. VIII	15	·13	...	...	·02	·11	·04	·11
Sub-order „ 20	...	...	1·4	3·7	1·32	·08	3·7	...
„ „ „ 21	...	...	98·6	96·3	13·6	85·	24·5	71·8
Order „ „ IX	·11	·05	...	...	·03	·02	·06	·05
Sub-order „ 22	...	...	16·2	81·3	6·9	9·3	42·5	38·8
„ „ „ 23	...	...	32·4	124·3	18·8	13·6	75·9	48·4
Order „ „ X	·0001	·00014	...	...	·00007	·00007	·0001	..
Sub-order „ 24	...	...	25·	...	...	25·	...	...
„ „ „ 25	...	...	50·	100·	50·	...	100·	...
„ „ „ 26	...	...	25·	...	...	25·	...	...
Order „ „ XI	·42	·22	...	...	·03	·19	·05	·37
Sub-order „ 27	...	...	2·16	1·56	·04	2·12	·23	1·33
„ „ „ 28	...	...	2·01	3·15	1·55	·46	2·48	·67
„ „ „ 29	...	...	·26	·36	·23	·03	·28	·08
„ „ „ 30	...	...	5·35	5·58	1·23	4·12	1·06	4·52
„ „ „ 31	...	...	·98	2·22	·76	·22	1·34	·88
„ „ „ 32	...	...	·09	·04	·06	·03	·04	...
„ „ „ 33	...	...	4·68	5·69	·62	4·06	1·05	4·64
„ „ „ 34	...	...	...	...	...	...	...	...
„ „ „ 35	...	...	7·03	5·8	6·88	·15	5·59	·21
„ „ „ 36	...	...	74·53	70·38	·09	74·44	·13	70·25
„ „ „ 37	...	...	5·02	5·35	1·29	3·73	·805	4·55
Order „ „ XII	2·38	2·26	...	...	·32	1·34	·66	1·72
Sub-order „ 38	...	...	15·4	19·4	9·4	6·0	8·9	10·5
„ „ „ 39	...	...	1·84	2·6	1·1	·7	1·3	1·32
„ „ „ 40	...	...	64·9	51·8	19·7	45·2	3·8	48·03
„ „ „ 41	...	...	·4	·2	·3	·10	·2	...
„ „ „ 42	...	...	17·4	26·3	10·06	7·4	13·6	12·7
Order „ „ XIII	·41	·23	...	...	·07	·16	·09	·32
Sub-order „ 43	...	...	54·9	55·1	20·2	34·7	15·3	39·8
„ „ „ 44	...	...	8·3	7·2	3·1	5·2	3·2	4·0
„ „ „ 45	...	...	·9	1·01	·7	·2	·9	·1
„ „ „ 46	...	...	36·07	36·6	5·87	30·2	4·4	32·2

SUBSIDIARY TABLE No. I—*continued.*

Order and Sub-order.			Percentage on total population		Percentage in each Order and Sub-order		Percentage of actual workers employed		Percentage of dependents to actual workers.	
			Persons supported.	Actual workers	Actual workers	Dependents	In cities	In rural areas.	In cities.	In rural areas.
1			2	3	4	5	6	7	8	9
CLASS D—cont'd.										
Order	,,	XIV	·32	·15	...	...	·06	·144	·01	·31
Sub-order	,,	47	...		·06	1·21	·06		1·21	...
,,	,,	48	...	...	99·92	98·86	3·96	95·96	2·95	96·91
Order	,,	XV	·46	·23	...	...	·04	·19	·08	·38
Sub-order	,,	49	...	..	71·14	70·24	15·36	55·16	13·67	56·57
,,	,,	50	..	...	28·85	29·75	1·87	26·96	4·34	25·41
Order	,,	XVI	·02	·02	...	...	·01	·01	·01	·01
Sub-order	,,	51	...	..	5·	1·05	...	5·	...	1·05
,,	,,	52	...	...	95·0	98·94	52·65	42·35	54·31	44·63
Order	,,	XVII	·75	·33	..	...	·02	·31	03	·72
Sub-order	,,	53	...	...	·33	·75	·02	·31	·03	·72
CLASS E—										
Order	No.	XVIII	1·3	·64	...	...	·14	·5	·26	1·04
Sub-order	,,	54	...	...	18·8	9·04	3·9	14·9	1·49	7·55
,,	,,	55	...	...	15·9	15·65	4·45	11·49	5·65	10·
,,	,,	56	...	...	62·6	25·8	12·81	49·79	3·9	21·9
,,	,,	57	...	...	2·06	3·3	1·45	1·51	2·2	1·1
Order	,,	XIX	·49	·35	...	...	·10	·25	·12	·37
Sub-order	,,	58	...	...	1·03	1·03	·71	·32	·58	·45
,,	,,	59	...	...	37·48	41·9	2·3	35·18	3·22	38·69
,,	,,	60	...	...	54·3	48·8	24·21	30·09	18·05	30·75
,,	,,	61	...	...	5·19	5·2	1·05	4·14	2·32	2·88
,,	,,	62	...	...	1·91	3·07	1·2	·71	1·7	1·37
CLASS F—										
Order	No.	XX	1·05	·62	...	...	·13	·49	·24	·81
Sub-order	,,	63	...	...	73·03	76·87	11·01	62·02	11·83	65·04
,,	,,	64	..	...	3·83	3·5	1·15	2·68	1·57	1·93
,,	,,	65	...	...	7·83	4·91	1·55	6·28	2·30	2·61
,,	,,	66	...	...	2·15	2·91	1·16	·99	1·72	1·19
,,	,,	67	...	...	5·3	5·20	1·79	3·51	1·99	3·21
,,	,,	68	...	...	·44	·42	·22	·22	·33	·09
,,	,,	69	...	...	...	·01	...	...	...	·01
,,	,,	70	...	...	3·7	3·05	3·4	·3	2·68	·37
,,	,,	71	...	...	3·6	3·08	·7	2·9	·69	2·39

SUBSIDIARY TABLE No. I—*concluded.*

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS F—concld.								
Order No. XX—concld.								
Order „ XXI	·01	·01	..	...	·0	·01	·0	·01
Sub-order „ 72	...	...	28·88	17·55	16·66	12·22	12·59	4·96
„ „ „ 73	...	..	71·11	82·21	12·59	58·52	13·66	68·55
CLASS G—								
Order No. XXII	·94	·68	..	...	·12	·56	·14	·80
Sub-order „ 74	...	...	4·5	3·1	·2	4·3	·08	3·02
„ „ „ 75	...	...	95·9	96·9	18·7	77·2	15·4	81·5
Order „ XXIII	·01	·01	...	...	·0	·01	·0	·01
Sub-order „ 76	...	...	99·74	98·69	47·	52·74	23·85	74·84
„ „ „ 77	...	...	·26	1·3	...	·23	...	1·3
CLASS H—								
Order No. XXIV	1·40	1·06	...	...	·07	·99	·10	1·30
Sub-order „ 78	...	...	89·82	87·22	4·89	84·93	5·66	81·56
„ „ „ 79	...	...	10·1	12·9	2·21	7·89	2·09	10·81

Subsidiary Table II.

Distribution of the agricultural population by districts.

Districts.	Population supported by agriculture.	Percentage of agricultural population to district population.	Percentage of agricultural-tural population.	
			Actual workers.	Dependents.
1	2	3	4	5
Jammu Province	1,151,690	76	21	55
Kashmír Province	820,298	71	21	50
Frontier Districts	212,872	94	22	72

Subsidiary Table III.

Distribution of industrial population by districts.

Districts.	Population supported by industry.	Percentage of industrial population to district population.	Percentage on industrial population of	
			Actual workers.	Dependents.
1	2	3	4	5
Jammu Province	266,893	17·5	11·3	6·2
Kashmír Province	178,056	15·4	6·8	8·6
Frontier Districts	1,732	·7	·4	·3

Subsidiary Table IV.

Distribution of the industrial population by Domestic and Factory Industries.

Name of Industry.	Owners, managers, superior staff.	Workmen and other subordinates.	Total actual workers.	Percentage on actual workers of	
				Home workers.	Factory workers.
1	2	3	4	5	6
Butchers and slaughterers	...	297	297	100	...
Cow and buffaloe keepers and milk and butter sellers	...	5,894	5,894	100	...
Fishermen and fish curers	...	723	723	100	...
Fish dealers	...	102	102	100	...
Fowl and egg dealers	...	8	8	100	...
Ghee preparers and sellers	...	1,679	1,679	100	...
Miscellaneous	...	796	796	100	...
Rice mills	...	1	1	100	...
Sugar factories	...	3	3	100	...
Bakers	...	1,703	1,703	100	...
Flour grinders	...	4,049	4,049	100	...
Grain and pulse dealers	...	1,124	1,124	100	...
Grain parchers	...	60	60	100	...
Makers of sugar, molasses and gur by hand	...	2	2	100	...
Oil pressers	...	3,718	3,718	100	...
Oil sellers	...	409	409	100	...
Rice pounders and huskers	...	472	472	100	...
Sweetmeat makers	...	730	730	100	...
,, sellers	...	139	139	100	...
Vegetable and fruit sellers	...	1,899	1,899	100	...
Miscellaneous	...	325	325	100	...
Aerated water factories	...	1	1	100	...
Distilleries	...	11	11	100	...
Ice factories	...	2	2	100	...
Waterworks	15	15	30	...	100
Cardamom, betel-leaf and arecanut sellers	...	1	1	100	...
Grocers and general condiment dealers and staff	...	1,219	1,219	100	...
Opium, bhang, ganja, &c., preparers	...	35	35	100	...
,, ,, ,, sellers	...	18	18	100	...
Salt sellers	...	1,597	1,597	100	...
Tobacco and snuff sellers	...	451	451	100	...
Toddy sellers	...	15	15	100	...
Wine and spirit distillers	...	12	12	100	...
,, ,, sellers	...	61	61	100	...
Miscellaneous	...	3	3	100	...
Match, candle, torch, lamp, lantern makers and sellers, &c.	...	53	53	100	...
Collieries, miners and other subordinates	...	4	4	100	...
Coal dealers, brokers, company managers, &c.	...	8	8	100	...
Hay, grass, and fodder sellers	...	1,400	1,400	100	...
Firewood, charcoal and cow-dung sellers	...	2,310	2,310	100	...
Brick and tile factories	...	34	34	100	...
Stone and marble works	...	5	5	100	...
Brick and tile makers	...	359	359	100	...
,, ,, sellers	...	7	7	100	...
Lime, chunam and shell burners	...	111	111	100	...
,, ,, ,, sellers	...	2	2	100	...
Building contractors	...	71	71	100	...
Masons and builders	...	871	871	100	...
Painters, plumbers and glaziers	...	55	55	100	...
Thatchers	...	1	1	100	...
Stone and marble workers	...	40	40	100	...
Railway and tramway factories	...	1	1	100	...
Painters of carriages, &c.	...	2	2	100	...
Shipwrights, boat builders, &c.	...	1	1	100	...
Paper makers and sellers	...	135	135	100	...
Stationers	...	6	6	100	...
Printing press	...	2	2	100	...
Hand press proprietors, lithographers and printers	...	47	47	100	...
Book binders	...	58	58	100	...
Book sellers, book agents and publishers	...	24	24	100	...
Watch and clock makers	...	16	16	100	...
,, ,, sellers and opticians	...	1	1	100	...
Wood and ebony carvers	...	1	1	100	...
Cotton stamp makers and sellers	...	16	16	100	...
Turners and lacquerers	...	205	205	100	...
Dye sinkers and seal, &c., engravers	...	89	89	100	...
Mica, flint and talc workers and sellers	...	10	10	100	...
Mosaic and alabaster workers and sellers	...	27	27	100	...
Toy, kite and cage-makers and sellers	...	3	3	100	...
Hukka stem makers and sellers	...	49	49	100	...
Papier-maché workers and sellers	...	12	12	100	...
Music and musical instrument makers	...	6	6	100	...
Makers of bangles other than glass	...	1	1	100	...
,, of glass bangles	...	123	123	100	...

Subsidiary Table IV—*continued.*

Name of Industry.	Owners, managers, superior staff.	Workmen and other subordinates.	Total actual workers.	Percentage on actual workers of	
				Home workers.	Factory workers.
1	2	3	4	5	6
Sellers of glass bangles	...	147	147	100	...
Imitation and pewter jewellery makers	...	2	2	100	...
Rosary bead and necklace sellers	...	7	7	100	...
Flower garland makers and sellers	...	24	24	100	...
Saddle cloth makers, embroiderers and sellers	...	263	263	100	...
Whip, goad and walking sticks, &c., makers	...	194	194	100	...
Knife and tool makers	...	237	237	100	...
„ „ grinders	...	5	5	100	...
Plough and agricultural implement makers	...	2,975	2,975	100	...
Looms and loom comb makers and sellers	...	1,473	1,473	100	...
Mechanics other than Railway mechanics	...	2	2	100	...
Sugar press makers	...	7	7	100	...
Arsenals	...	203	203	100	...
Gun makers, menders and sellers	...	54	54	100	...
Ammunition, gunpowder and firework makers	...	44	44	100	...
„ „ „ sellers	...	17	17	100	...
Makers of swords, spears and other weapons	...	7	7	100	...
Carpet weavers	...	1,064	1,064	67	33
Shawl weavers	...	8,602	8,602	100	...
Felt and pashm workers	...	101	101	100	...
Persons occupied with blankets, woollen cloth and yarn, fur, feathers and natural wool.	...	280	280	100	...
Wool carders	...	2	2	100	...
Wool dyers	...	8	8	100	...
Dealers in woollen goods, fur and feathers	...	37	37	100	...
Silk filatures	1	54	55	...	100
Silk mills	7	483	490	...	100
„ worm rearers and cocoon gatherers	...	142	142	...	100
„ carders, spinners and weavers: makers of silk braid and thread.	...	481	481	...	100
Sellers of raw silk, silk cloth braid and thread	...	72	72	100	...
Silk dyers	...	1	1	..	100
Cotton spinning weaving	...	1	1	100	...
„ cleaners, pressers and ginners	...	1,068	1,068	100	...
„ weavers, hand industry	...	12,839	12,839	100	...
„ carpet and rug makers	...	1	1	100	...
„ spinners, sizers and yarn beaters	...	27,417	27,417	100	...
„ yarn and thread sellers	...	46	46	100	...
Calenderers, fullers and printers	...	247	247	100	...
Cotton dyers	...	795	795	100	...
Tape makers	...	133	133	100	...
Dealers in raw fibres	...	2	2	100	..
Rope sacking and net makers	...	31	31	100	...
„ „ „ sellers	...	5	5	100	...
Fibre matting and bag makers	...	203	203	100	...
„ „ „ sellers	...	3	3	100	...
Embroiderers and lace muslin makers	...	505	505	100	...
Hat, cap, and turban makers, binders and sellers	...	413	413	100	...
Hosiers and haberdashers	...	101	101	100	...
Piece-goods dealers	...	1,124	1,124	100	...
Tailors, milliners, dress-makers and darners	...	9,286	9,286	100	...
Goldsmiths' dust-washers	...	28	28	100	...
Enamellers	...	52	52	100	...
Electro-platers	...	47	47	100	...
Dealers in plate and plateware	...	27	27	100	...
Gold and silver wire drawers and braid makers	...	514	514	100	...
Workers in gold, silver and precious stones	...	2,639	2,639	100	...
Dealers in gold, silver and precious stones	...	477	477	100	...
Brass, copper, and bell-metal workers	...	392	392	100	...
„ „ „ sellers	...	178	178	100	...
Workers in tin, zinc, quicksilver and lead	...	55	55	100	...
Sellers of tin, zinc and lead goods	...	2	2	100	...
Iron foundries	...	6	6	100	...
Workers in iron and hardware	...	2,436	2,436	100	...
Sellers of iron and hardware	...	47	47	100	...
Makers of glass, chinaware other than bangles	...	3	3	100	...
Potters and pot and pipebowl makers	...	4,228	4,228	100	...
Sellers of potteryware	...	2	2	100	...
Grindstone and millstone makers and menders	...	129	129	100	...
Carpentry works	4	3,888	3,892	100	...
Dealers in timber and bamboos	...	106	106	100	...
Woodcutters and sawyers	...	868	868	100	...
Baskets, mats, fans, serans, brooms, &c., makers and sellers	...	1,717	1,717	100	...
Comb and tooth stick makers and sellers	...	43	43	100	...
Leaf-plate makers and sellers	...	214	214	100	...
Wax, honey and forest produce collectors and sellers	...	17	17	100	...

Subsidiary Table IV—*concluded.*

Name of Industry.	Owners, managers, superior staff.	Workmen and other subordinates.	Total actual workers.	Percentage on actual workers of	
				Home workers.	Factory workers.
1	2	3	4	5	6
Soap factories	...	139	139	100	...
Chemists and druggists	...	151	151	100	...
Borax refiners	...	1	1	100	...
Soap sellers	...	8	8	100	...
Antimony preparers and sellers	...	9	9	100	...
Madder, saffron and log-wood workers and dealers ...	...	5	5	100	...
Ink makers and sellers	...	1	1	100	...
Perfume in incense and sandalwood sellers	...	7	7	100	...
Persons occupied with miscellaneous dyes	...	2	2	100	...
Leather dyers	...	213	213	100	...
Shoe boot and sandal makers	...	8,142	8,142	100	...
Tanners and curriers	...	1,179	1,179	100	...
Sellers of manufactured leather goods	...	134	134	100	...
,, hides, horns, bristles and bones	...	92	92	100	...
Water-bag, well-bag, bucket and ghee pot makers ...	...	5	5	100	...

Subsidiary Table V.

Distribution of the commercial population by Districts.

Districts.	Population supported by commerce.	Percentage of commercial population to District population.	Percentage of Commercial Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Jammu Province	31,523	2·07	·71	1·36
Kashmír „	40,489	3·49	1·08	2·41
Frontier Districts	1,238	·54	·24	·30

Subsidiary Table VI.

Distribution of the professional population by Districts.

Districts.	Population supported by profession.	Percentage of professional population to district population.	Percentage on professional population of	
			Actual workers.	Dependents.
1	2	3	4	5
Jammu Province	26,752	1·76	·68	1·08
Kashmír „	20,484	1·77	·58	1·19
Frontier districts	1,580	·69	·50	·19

Subsidiary Table VII.

Occupation by orders 1901 *and* 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (−).
1	2	3	4
I	9,291	57,305	−83·8
II	3,936	10,613	−62·9
III	12,559	817	+93·5
IV	21,799	29,957	−26·2
V	1,575,106	1,732,886	−9·1
VI	32,474	84,773	−61·6
VII	49,195	60,453	−18·6
VIII	4,443	15,095	−70·5
IX	3,199	3,092	+3·3
X	4	...	+100
XI	12,297	4,124	+66·4
XII	69,006	145,783	−52·6
XIII	12,093	25,516	−52·6
XIV	9,280	13,209	−29·7
XV	13,514	25,970	−47·9
XVI	661	1,064	−37·8
XVII	21,801	32,399	−32·7
XVIII	37,787	61,462	−38·5
XIX	14,508	22,316	−34·9
XX	30,575	45,467	−32·7
XXI	461	2,008	−77·04
XXII	27,464	...	+100
XXIII	306	101,966	−99·7
XXIV	40,982	67,677	−39·4

Subsidiary Table IX.

Occupation of Females by orders.

Order.	Numbers of actual workers.		Percentage of females to males.
	Males.	Females.	
1	2	3	4
I	6,032	106	1·7
II	7,625	161	2·1
III	8,641	4	·05
IV	11,283	1,401	1·2
V	5,85,368	24,386	4·2
VI	22,758	3,195	14·04
VII	24,319	3,270	13·4
VIII	2,568	1,207	46·9
IX	1,498	58	3·9
X	4	...	...
XI	6,202	290	4·7
XII	36,868	28,667	77·7
XIII	6,835	65	·9
XIV	3,856	506	13·1
XV	6,582	258	3·9
XVI	283	57	20·14
XVII	9,085	680	7·5
XVIII	18,185	543	2·9
XIX	8,918	1,365	15·4
XX	16,873	1,368	8·1
XXI	257	13	5·05
XXII	15,044	4,765	31·7
XXIII	143	240	167·8
XXIV	24,588	6,397	26·02

4 India - Census Commissioner. 110572
Census, 1901.
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